

The internationalization of Jerusalem

No Christian can quarrel with the sentiments expressed by James G. McDonald, first U. S. Ambassador to Israel, before the Israel Bond Organization in New York on Sept. 20. On the occasion of the 3000th anniversary of Jerusalem, Mr. McDonald could well speak of restoring the city's "ancient glory as 'city of The Ages'." Many, however, will properly take exception to the purpose of IBO: to allocate \$5 million in proceeds from State of Israel bonds for the economic development of Jerusalem, as though the city, sacred to three faiths, were properly the concern of Israel alone. It is not—if the resolutions concerning the internationalization of Jerusalem adopted by the UN General Assembly have any meaning. As Msgr. Thomas J. McMahon of the Catholic Near East Welfare Association pointed out to Dag Hammarskjöld, UN Secretary General, Israel's attempt to make the "New City" its capital is a clear-cut case of "effrontery" and "defiance" of the UN by a member. Simultaneously with the publication of Msgr. McMahon's letter, the National Council of the Churches of Christ, in a message to Secretary Dulles, urged our UN delegates to reopen talks regarding the internationalization of the Holy City. Rabbi Samuel Halevi Baron, speaking for the American Council of Judaism, declared: "As Jews we recognize the religious shrines of our Christian and Moslem brethren in Jerusalem and call upon the UN to provide the proper international control." These statements re-echo the oft-repeated pleas of Pope Pius XII. In his encyclical *Redemptoris Nostri* of April 15, 1949, he insisted that real international control of Jerusalem is absolutely necessary for true peace in the Holy Land. This must be the first step in returning Jerusalem to her "ancient glory as 'city of the ages'."

Attlee's unconcern over religious persecution

Catholic members of Britain's Labor party cannot be too happy about the soft-pedaling of religious persecution featured in recent statements of Mr. Clement Attlee. The former Prime Minister spent some weeks in Yugoslavia this summer as the guest of President Tito. Apparently the systematic encroachments upon religion (Orthodox and Moslem, as well as Catholic) of the Communist regime there either escaped his notice or are not reckoned of any significance. In a radio address on Sept. 19, the Labor party chief warmly praised Tito's regime which he described as developing a system "very different from that of totalitarianism." In a press conference on Aug. 18, before leaving Yugoslavia, all Mr. Attlee could say on the subject of freedom was that he hoped existing freedoms would be supplemented by freedom to form political parties. On both occasions the leader of the Opposition called for the admission of Red China to the United Nations. These remarks have given Mr. Douglas Woodruff the occasion to point out that for Mr. Attlee the fact that in Yugoslavia children are brought up to be atheists, while in Spain they are at least brought up to be Christians, "is a matter so unimportant that he does not

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think it worth mentioning." If, for political reasons, the Labor party finds it expedient wilfully to ignore anti-religion in Yugoslavia, it is not surprising that the same leadership is unconcerned over Red China's war on religion. The Labor party misses the late Sir Stafford Cripps, author of *Towards Christian Democracy* (1946), though even he kept mum in that work on Marxist anti-religion.

Mao's revolution: "braked" or completed?

Headlines can be misleading, as was "PEIPING PUTS BRAKE ON RED REVOLUTION" in the Sept. 21 issue of the *New York Times*. That "newsworthy" statement headed a dispatch, which originated with the *London Times*, playing up a recent speech of Peng Chen, a member of the Political Bureau of the Chinese Communist party. Peng Chen assured the Chinese people that they could look forward to a continuance of a more temperate domestic policy on the part of their Red regime. This may be "putting a brake on the Red revolution," but to one reading *China News Analysis*, a weekly newsletter emanating from Hong Kong, the situation in China sounds more like a case of "mission accomplished." Since 1950 the Chinese people have suffered a purge a year. 1) The land reform has eliminated all those opposed to the party among the agrarian population. 2) The 1951 Campaign for the Suppression of Counter-Revolutionaries effectively silenced upwards of one million people. 3) In 1952 the anti-corruption campaign purged both the party and the business world. Because of these purges and the country's thousand-and-one police restrictions, the party now feels that it holds the population sufficiently in its grip. Far from letting up, the situation is now ripe for the more rigid application of that contradiction in terms, Mao's "New Democracy." The regime is confident enough to prepare next spring for the first general elections in the country since the Communists took over. Peiping need not "put brakes on its revolution." It has already arrived at its destination, much to the grief of China.

"Resistance to the death" by PW's

At the time the Korean truce was signed there was justifiable apprehension lest the terms of the agreement on PW's would serve to "legalize" the usual Red tactics of intimidation. The enemy can no doubt be

counted upon to make the most of every opportunity to "dissuade" the anti-Communist Chinese and North Koreans now in the hands of the Neutral Nations Repatriation Commission. Whether he will be able to strike fear into their hearts is another question. No sooner had the first groups of recalcitrant PW's been transferred to Korea's neutral zone than it became clear they would resist, possibly by force, the efforts of the Communist representatives to get them to return behind the Bamboo Curtain. As the deliveries of PW's reached the halfway mark on Sept. 17, the demonstrations of defiance reached their peak. Prisoners tore off the identification tags they wore and refused to give their names to the Indian guards. Banners proclaiming "resistance to the death" suddenly appeared throughout the camp. The sight of Communist observers at the transfer point provoked insults and showers of stones. The situation became so tense that the five-nation commission responsible for order reportedly feared violence once the Red delegates entered the compounds. To anyone with the faintest inkling of the ruthless brutality of totalitarian regimes, the reactions of the prisoners comes as no surprise. In the light of Prime Minister Nehru's often expressed and undoubtedly sincere conviction that the Peiping regime speaks for the people of China, we wonder what is passing through the minds of the Indian guards as they patrol the restive repatriation camp.

Russian aid presages a divided Korea

It is hard to imagine Russia granting a Red cent of financial aid to anyone, much less the \$250 million it promised the battered North Korean People's Republic on Sept. 20. According to the communique which followed the signing of the Russo-Korean agreement, the money will be used to reconstruct the Yalu River hydro-electric installations and to build metallurgical, chemical, fertilizer, cement, textile, clothing, meat-processing and fish-canning plants. Russia will draw up the blueprints and supply the equipment, technical aid and building materials. The significance of the agreement does not lie so much in the munificence of the Soviet Union as in the portent it bears for the failure of the forthcoming Korean political conference. Russia would be equivalently pouring \$250 million

down a drain if there were any chance of Korea being unified on the only terms we could honorably accept. Free elections under neutral supervision could only result in communism losing its foothold on the Korean peninsula. It may be that the agreement is only a gesture which Russia has no intention of implementing. Yet the mere fact of the Soviet commitment and the statement of Premier Malenkov that "Russia will give all possible assistance to the Korean people" indicate that all the elements of the world power struggle still lurk in the background of the Korean issue. Despite the confidence of some nations that Asia's problems can be readily solved over a conference table, a divided, tense Korea seems to be a reality we shall have to live with for some time.

Hay in politics

Mid-September brought the farmer renewed assurances of undying devotion from both Democrats and Republicans. The Democratic powwow in Chicago, Sept. 15, exploiting the January-August decline of farm income by six per cent, charged the Administration with abandoning the American farmer. On Sept. 21 Ezra Benson, Secretary of Agriculture, still under fire for his earlier proposals to cut price props, assured the 50,000 farmers assembled in Augusta, Wisconsin (for the National Plowing Contest) that the Department of Agriculture was both able and willing to carry out the provisions of the law regarding price supports. He added in words reminiscent of a famous Churchill speech that he hadn't become Secretary of Agriculture "to sit by idly wringing my hands and let the farmer be squeezed by lowered farm prices and high fixed costs." On the basis of parity (a fair relationship between the price the farmer receives and the cost of what he buys) the farmer feels poor; World War II had brought farm prices from 1939's low of 78 per cent of parity to a 1946 peak of 113. While they had dropped to 97 by June, 1950 Korea sent them zooming back to 113. Today farm prices are down to 94 per cent of parity. Farmers in their fight for a fair share of the national income are presented, as always, with the attractive opportunity to allow the two parties to bid for their 23 million votes solely on the basis of competing offers. In its use of political pressure the farm bloc, like other special interest groups, must seek sound long-range policies which are flexible enough to permit adjustment to the changing demands of the general welfare.

Flexible interest rates

Secretary of the Treasury Humphrey, following the President's address to the American Banking Association in the nation's capital on Sept. 23, set forth "Three Pillars of Sound Money." These are a proper budget policy, a properly functioning Federal Reserve System and proper debt management. The Secretary made it clear that he had no intention to reverse the freedom from the Treasury won by the Federal Reserve Board in March, 1951. The question then was whether the

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Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.
Business Manager and Treasurer: PAUL A. REED
Circulation Manager: MISS EVELYN CARNEVALE
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board should hold down interest rates so as to make the interest burden of the Federal debt lighter and the sale of its bonds easier. From that date the Federal Reserve has maintained a policy of allowing the interplay of high demand for credit and a supply of credit attuned to our economic needs to work out gradually rising rates of interest. Because the high rates cut off undue calls for credit creation, the board has succeeded in stemming the flood of new money which brings inflation in its wake when an economy is as fully employed as ours. Some Congressmen, among them Senator Douglas, himself an economist, believed that the board had let rates rise too fast in the early months of this year, thus putting a damper on business activity. The board's reading of the money needs of the country, however, have been widely vindicated. By easing interest rates this past summer, FRB has manifested its willingness to meet legitimate demands for credit. More confidence is now felt that the board will anticipate any general recession in this way.

Truant teachers: ready-made "explanations"

When 200 of 1,100 newly appointed elementary-school teachers failed to show up the day the public schools flung open their doors in New York City, the Board of Education received quite a jolt. Ten per cent usually do the disappearing act, but this was closer to twice that number. What struck us as of more than passing interest was the way special-interest groups rushed in to grind their axes. 1) The Teachers Guild of the AFL: "this desperate situation is the inevitable result of years of criminal neglect of the reasonable demand of teachers for fair salaries"; 2) the Public Education Association: it was not just a question of salaries, but of overcrowded classrooms, old buildings and lack of serious and constructive community-interest in the public schools; 3) the *Daily Worker*: "witch-hunts" drove 100 experienced teachers out of the system. Our suggestion: to find out why 200 teachers failed to show, *why not ask the 200 truants themselves?* This could be done anonymously. The information might prove very helpful towards solving a serious nation-wide problem. Since substitute teachers earn \$15-16 a day in New York City, one wonders whether low salaries could have been the decisive reason for chucking the appointments. To some extent, such non-financial factors as the nerve-wracking futility of trying to maintain discipline and the whole rigmarole of (by now) stereotyped educational theories and practices cause teachers to be "fed up." Parroting the propaganda of special-interest groups is no substitute for discovering, by honest investigation, *all* the reasons.

Hire the handicapped

The week of October 4-10 has been set aside as the National Employ the Physically Handicapped Week. The President's Committee on Employment of the Physically Handicapped works all year round at the task of getting the handicapped into suitable jobs by direct contact with employers. Once each year the

Committee pushes the NEPH Week to dramatize for the American public the fact that handicapped workers are not handicapped when they are employed in the right jobs. Since 1944 over 460,000 disabled civilians have been rehabilitated and made ready for efficient performance in industry. About 100,000 American casualties in Korea bring the number of disabled on the Veterans' Administration rolls to about 2.5 million. More than 5,000 veterans of the Korean conflict are now taking vocational rehabilitation courses. Some have completed training; still others will come up for rehabilitation when they get out of the service hospitals. Soon they will be looking for jobs. The President's committee wants the world to know that they are a good risk. A Bureau of Labor Statistics survey of physically impaired workers in manufacturing industries shows little or no difference between the efficiency, safety and reliability records of handicapped and non-handicapped workers. In fact, the production rates of impaired workers were slightly higher than those of unimpaired workers on the same job. So employers can be sure that by hiring handicapped workers who have been rehabilitated for specific jobs they are doing no disservice to themselves while they are doing a service to their fellowmen and the nation.

Voluntary welfare institutions

Those who are apprehensive about the welfare state should be interested in some recent remarks of Robert T. Lansdale, N. Y. State Social Welfare commissioner. Announcing on Sept. 16 that the State had arranged to give further assistance to local public institutions, he remarked that few people are aware of the important role played by voluntary institutions in welfare work. "The vital fact is," he said, "that the great majority of persons, both children and adults, receiving institutional care as public charges in New York State are receiving that care, not in public institutions, but in voluntary institutions." In the absence of the huge capital investment and various contributed services of voluntary welfare institutions, governmental agencies would have to raise greater public funds to replace them. That task, according to Commissioner Lansdale, would be "difficult financially and inconceivable ideologically." We might cite a single example. The Archdiocese of New York alone has fifteen general hospitals and five special hospitals, which in 1952 treated over 95,000 patients. In the same year diocesan institutions cared for over 18,000 children and gave direct help to over 22,000 families. Ideologically, the voluntary institutions supply a needed counterpoise to the threatened dominance of the state over the lives of persons in need. The needy, especially children, are highly susceptible to the influence of those who care for them. The ideal arrangement is one of close cooperation between public and voluntary welfare institutions, with government agencies not only recognizing but assisting all voluntary organizations which meet professional standards.

Truman-Pius XII correspondence

Letters exchanged between President Truman and Pope Pius XII have just been made available to readers of the *Catholic Mind* in the current October issue. This correspondence, which covers the period of April, 1947 to December, 1949, was made public last Spring in a privately printed limited edition prefaced by an introduction written by the Hon. Myron C. Taylor. Re-publication by the *Catholic Mind*, with the consent of Mr. Taylor (who was the personal representative of two Presidents to the Holy Father, carrying the rank of Ambassador), will enable a wider public to take cognizance of this interchange between the President of the United States and the supreme head of the Catholic Church as the cold war was developing. The basic agreement of these two leaders on the fundamentals for a lasting peace is revealed. It is impossible to read these messages, as Mr. Taylor remarks, "without being strengthened in the conviction that faith in God and the spiritual and moral stamina that springs from it are the final and irresistible forces through which truth and decency and a just peace will prevail." The same issue of the *Catholic Mind* carries a related article by Professor Josef L. Kunz reprinted from the *American Journal of International Law*. The writer corrects the numerous misconceptions prevailing, even in Catholic circles, on the status of the Holy See in international law.

Father Millar on the Christian tradition

When Rev. Moorhouse F. X. Millar, S.J., of Fordham University celebrates his Golden Jubilee as a Jesuit on Oct. 11, he will have the best wishes of a wide circle of scholars, former students and friends. The editors of this Review salute the contributor of thirteen articles during the period 1916-25. In 1928, these articles, plus others from the *Catholic World*, appeared as *Unpopular Essays in the Philosophy of History*. With the founding of *Thought*, Fordham's quarterly review, in 1926, Fr. Millar, a member of its editorial board, contributed the first of a total of twenty-three studies in political philosophy. He was by then well known as the author of three long historical chapters, the result of highly original scholarship, in Ryan-Millar, *The State and the Church* (1922). Fr. Millar's writing, teaching and direction of graduate students have centered around one many-sided theme: that the true Christian idea of human nature, of liberty and of democratic constitutionalism derives—not from the Protestant Reformation, which disfigured it—but from the Middle Ages. In England this older tradition, housed in the common law, culminated in Edmund Burke; in this country, in James Wilson, Alexander Hamilton, the Declaration and the Constitution. He has never sought to prove that our Founding Fathers were directly indebted to Catholic writers. They inherited their principles through the "Old Whigs" and British political institutions. In that sense, the political rock out of which we are hewn is the ancient Catholic tradition, as is now more widely recognized.

AFL IN ST. LOUIS

Not since the middle 'thirties, when John L. Lewis led an historic fight for industrial unionism, has an AFL convention attracted so much notice as the one which opened last week in St. Louis. By midweek, the sessions had already produced enough news to satisfy the most omnivorous reporter, though big names—Secretary of State Dulles, Secretary of Welfare Hobby and former President Truman—had yet to address the delegates. Here we can only note a few items that may be of special interest to our readers.

In the first place, unlike some labor movements abroad, the AFL was not concerned with reducing defense expenditures in order to assure higher living standards. In its report to the convention, the executive council saw "no reason for the free world to relax its vigilance or reduce its armaments." On the contrary, since "Soviet imperialism is unbending in its determination to conquer the world," the council called for greater effort to counter the threat. In what appeared to be criticism of certain economy moves of the Eisenhower Administration, the top AFL governing body, which now speaks for nine million workers, observed that "Half rearmament is worse than no rearmament." (How harassed governments elsewhere, in France and Italy, for example, would welcome such workingclass support for anti-Communist programs!)

President George Meany must have caused some dismay among the well-informed when, in his keynote speech, he blasted the Adenauer regime for taking "punitive action against the West German Federation of Labor (DGB) because of the fact that they engaged in political activity that was not to the liking of the government." Mr. Meany conjured up a threat to labor's freedom and other dire evils.

The AFL prexy seemed badly briefed. DGB is solemnly committed to political neutrality, since that was the only basis on which Christian trade unionists agreed to join a united German labor federation after the war. By intervening against Dr. Adenauer's Christian Democratic Union in the recent election—it distributed 13 million copies of an anti-Government pamphlet—DGB, whose leadership is overwhelmingly Socialist, violated this unity pact. Following the election, the Adenauer regime demanded that workers who support CDU be given more representation on DGB governing councils. In such a demand, no one familiar with unionism in German-speaking countries will see any threat to labor's freedom whatsoever.

Fortunately, Irving Brown, chief AFL representative abroad, put the Adenauer regime in proper perspective when he told the delegates that the East German riots and the Adenauer election were "a double victory for democracy and a double defeat for the Soviet Union."

The convention voted to oust the mob-dominated International Longshoremen's Association. This is the first time the AFL has ever expelled an international affiliate for corruption. The action sets a heartening precedent.

B.L.M.

WASHINGTON FRONT

The autumn of decision lay ahead as Dwight Eisenhower returned to his desk after six weeks in Colorado. In a half-dozen domestic matters and vital and delicate areas of foreign relations he sought answers which will go far to set the whole course of his Administration in these next three years. Many represent issues on which his party is divided and which are certain to generate sharp, often bitter controversy in Congress. Senate Democratic Leader Lyndon Johnson warned the other day of the log-jam ahead in the next session, and there's every sign he was not overstating it.

There is Taft-Hartley law revision, immensely important politically. Already a Secretary of Labor has resigned over it; the Administration is under fire from labor leaders it had hoped to win over after many years of opposition to the Republicans. Yet important politically as is the labor question, even more politically important to the GOP is the farm question. The farm belt has been the heart of Republican strength through the years. If the party lost its farm support before next year's Congressional elections the Democrats almost certainly would take over the House and perhaps the Senate. It is unlikely Mr. Eisenhower can make any decision whatever in regard to farm policy which would not be weighted politically. Here the President has the problem of trying to find something that is good for the farming community, will work and is attractive politically—without being a mere carbon copy of what the Democrats have been doing (and the Republicans damning) all these years.

As to a tax program, all Treasury Secretary George Humphrey had to do was to say he was "considering" a sales tax along with other levies to bring a torrent of criticism against the idea. Republicans are letting Messrs. Eisenhower and Humphrey know they are much opposed to any such levy. Yet the spectre of another year of unbalanced budgets, after so much economy talk in the Democratic years, is one that gnaws at the whole Administration.

Mr. Eisenhower has repeatedly urged the importance of maximum world trade for the United States. In the last session he had to settle for mere one-year extension of the reciprocal trade law. He has one of his many study groups at work on it now. Yet can the high-tariff wing of his party force him to settle again for mere extension?

The fact is that the Administration has run an extremely high risk in leaving the bulk of its legislative program to the next session. This is true even if the Korean truce sticks and its value as a political asset remains as high as it is today. If Vishinsky's attitude means anything, nobody can be very sure about that, either.

CHARLES LUCEY

UNDERSCORINGS

Race discrimination, says Father Yves Congar, O.P., in the current issue of the *Unesco Courier*, "strikes at the very heart of Christianity, for it destroys that respect and consideration for 'others' without which charity—the core of Christianity—cannot exist." The French Dominican is the author of a new pamphlet *The Catholic Church and the Racial Question*, which is the first in the Unesco series on the major religions and their views on race relations.

► The Rev. John B. Roeder, vice-chancellor of the Washington Archdiocese, has been named director of an \$8 million fund appeal for the National Shrine of the Immaculate Conception. Construction of the superstructure of the Shrine will begin in 1954, the centenary of the promulgation of the dogma of the Immaculate Conception.

► More than 550 radio stations throughout the United States, Canada and abroad will carry "The Hour of St. Francis" this year. The program has had striking success in the "Bible Belt." In Mississippi, for instance, "The Hour" has nine stations, several of them in areas whose inhabitants never see a Catholic priest . . . The Sacred Heart Program, now carried by more than 900 radio stations around the world, will initiate a television program in January at station WEW-TV in St. Louis, the original Sacred Heart station.

► Why and how should industry and the academic world combine forces to strengthen the badly shaken liberal arts? What has each to give to the other? These are key questions for the 1953 College English Association Institute, to be held at the Corning Glass Center, Corning, New York, October 15-17.

► The Pio Decimo Press is publishing a new series of books on the Church and modern man, *Ecclesia Sancta . . . Are We Really Teaching Religion?* is a new booklet by Frank J. Sheed (Sheed and Ward, \$.75).

► Pope Pius XII, speaking to delegates to the International Congress on Microbiology on Sept. 15, said that the "modesty of the true scientist always awakens admiration and is more than anything else a guarantee for the success of his work." He urged them to be ready "to accept truth from wherever it comes, even if it condemns your own hypothesis."

► At Bochum in Germany on August 23 Father Heinrich Sierp, S.J., editor of *Stimmen der Zeit* from 1918 to 1927, celebrated his eightieth birthday. Brother of the well-known spiritual writer, Wilhelm Sierp, S.J., he was a missionary in India until the first World War and was the last German rector of the University of Bombay.

► Three thousand school journalists will attend the National Catholic Education Press conference to be held in Milwaukee, Oct. 30-Nov. 1. The theme will be "The Role of the Catholic Newspaper." T.J.M.B.

White House respite ends

Like any ordinary vacationer, President Eisenhower, after six weeks of Colorado sunshine, was loath to get back on the job. "Boy," he told reporters in Denver, after the bags were packed, the golf clubs and fishing tackle stowed away, "how I hate to leave." For only seven days, actually, which he spent at a ranch in the Rockies, was the President able to escape completely from the cruel burden of his job. Although he did manage to play about twenty rounds of golf and catch an unreported number of mountain trout, he also found time to sign more than a hundred bills passed by Congress and to see 152 visitors.

We are glad that, according to press reports, Mr. Eisenhower arrived back in Washington looking trim and rested. To cope with the work piled high on his desk will demand all the physical and mental resources at his command. Many of the problems confronting him are so delicate and complex, so fraught with serious consequences to the nation's security, that they seem beyond the capacity of any one man. In solving them the President will truly need, in addition to his courage and intelligence, the help of Divine Providence, and we join all our fellow citizens, regardless of political loyalties, in asking God to grant His assistance generously.

Among the problems pressing for immediate decision none is more difficult than determining our course of action 1) for the planned political conference on Korea and 2) for the future of Korea in the event the conference fails. Are we going to stand on the present truce line and keep an American army there to defend it? Or are we going to resume the struggle against aggression and drive the invaders beyond the Yalu? Or are we going to withdraw from Korea and leave the Republic to its fate?

Not unrelated to the Korean problem is the whole issue of the nation's defense, which, now that Soviet Russia has the hydrogen bomb, appears even more pressing than it was when the President took office last January 20. What should we do about civil defense? Is the allocation of defense funds among the several services which the President approved early in the year already outdated? Should plans to slow down and cut back the expansion of the Air Force be promptly revised? And how decide the whole struggle within the Administration between those who wish the stress placed on a balanced budget and those who want it placed on adequate defense?

The forthcoming report of the Joint Chiefs of Staff, who have been engaged these past weeks in taking another look at the "new look" of the defense budget, may afford the President a lead. But the final decision, with all its tremendous consequences, must be wholly his.

Other important questions must soon be answered. Should the President give the people more facts about the atomic-arms race with Russia? Should he propose a revision of the Baruch proposals for control of

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atomic energy? Should he agree to high-level talks with Moscow?

Then there are all the domestic problems which cannot longer be postponed. Before Congress assembles in January, the President must decide what the Administration wants to do about the Taft-Hartley Act, the Social Security Act, tax revision, farm prices and foreign aid. On all these questions serious divisions exist, not only within the President's party, but within his Administration as well. No wonder the President hated to leave Colorado.

Is U.S. policy too "rigid"?

"Compromise," declared Cardinal Newman in *The Idea of a University*, "in a large sense of the word, is the first principle of combination." Yet he warned that this proposition has limits: it cannot be invoked to warrant sacrifices destructive of the very object for which parties have joined forces.

These principles are called to mind by recent criticism of the way the United States is playing its role both in the UN and in the larger "combination" of all free nations. Clement Attlee, voicing Britain's mood, taxes us with "intolerance" because, for one thing, we refuse to discuss in the UN the seating of Red China as soon as its support of Korean aggression ceases. General de Gaulle, with wide backing, rears up against our European-defense policy. Alcide de Gasperi loses control of the Italian Government partly, at least, because he was accused of dancing to the tunes we called. Mr. Nehru angrily charges us with "flouting" the will of both Asia and Europe by engineering the exclusion of his country from the Korean peace conference.

Not many American voices have harmonized with these apparently growing manifestations of impatience with U. S. leadership. Adlai Stevenson, fresh from his visits to the free world's sensitive spots, has, it is true, warned us: "The door to the conference room is the door to peace. Let it never be said that America was reluctant to enter."

Mr. Stevenson's fellow-countrymen probably agree. However, they also know that the door to the conference room has, on occasion, been the door to a sell-out of free peoples and to the bankruptcy of security.

At least for interim purposes, it seems to us that Secretary Dulles met this twin danger of arrogance and appeasement very well in his statement before the present session of the UN General Assembly. To the charge of intolerance and inflexibility, he replied:

We are ready to learn from others. Also, we recognize that our views may not always prevail . . . but we will not sulk. We know that we have no monopoly of wisdom or virtue.

At the same time, Mr. Dulles reminded the UN:

The primary purpose of the United Nations is to maintain international peace and security. Yet for over three years there was a war in Korea. A war in Indo-China still goes on. Nowhere is there a sense of security.

In the least offensive language possible, he again took occasion to point out exactly who are to blame for the fear which grips the world. This is an old story. But when our allies tax us with "rigidity," we would be fools not to remind them, as Mr. Dulles did, that Soviet imperialism engulfed "some 600 million people of some fifteen nations" before we got around to calling a "rigid" halt.

Let anyone show how we can avoid both an atomic catastrophe and the forfeiting of freedom by giving ground here and there—and we shall be compelled to compromise. Until we are shown, let us continue patiently to try to persuade our friends that their complaints should be addressed to Moscow. For we do have a third calamity to ward off: alienating our allies.

Report on Unesco

The report labeled *An Appraisal of Unesco* which three appointees of President Eisenhower submitted to the Secretary of State under date of August 25 should contribute greatly to ease the doubts of many Americans. Within the past few years the United Nations Educational, Scientific and Cultural Organization has been under fire from various quarters in this country on various grounds. When the President named Irving Salomon of California, Mrs. Elizabeth Heffelfinger, Republican National Committeewoman from Minnesota, and Pres. John Perkins of the University of Delaware to go to Paris last July for the special session of Unesco, they regarded it as their duty to examine the bases of these criticisms. Their report shares with the general public the result of their inquiries.

This ten-thousand-word analysis in the main exonerates Unesco from the most severe of these criticisms. Adverting to the accusation that Unesco is atheistic or anti-religious, it states:

Nothing found in the official actions of the organization, including publications and statements, substantiated this charge. That there may be such views among persons who attend Unesco meetings would not be surprising, in view of the universal character of Unesco's membership. But that Unesco should officially have committed itself to or promoted such doctrines is not established in fact.

In the view of the Salomon group, the allegations that Unesco seeks to undermine loyalty to American ideals are also unfounded. Although the term "world citizenship" has been used in at least two short Unesco

pamphlets, the committee was convinced that this terminology does not connote world government. In one pamphlet it is suggested that children might have an international anthem, but there is no suggestion that this be substituted for any national anthem.

The Salomon report bears the stamp of an honest inquiry by private persons who wanted to satisfy themselves personally about questions that had been of serious concern to them. It is in no sense the result of a large-scale investigation. At the same time it represents the conclusions of citizens who can at least say that they made an inquiry on the spot in the interests of truth. As such, its publication and circulation will serve to quiet apprehensions about Unesco.

In the end, perhaps Unesco and those many Americans who cooperate in its activities will themselves provide the best answer to the complaints. Since prudence and modesty have not been the outstanding virtues of the organization, part of the blame for its troubles falls upon those who have plotted its course. Is it necessary to antagonize the religious or national sentiments of vast numbers of people in order to carry on Unesco's mission to contribute to peace and security through education, science and culture? As the report submitted by Mr. Salomon and his associates notes, the organization has attempted to cover too many fields of activity. Surely it can afford to drop, or to adopt a new attitude towards, some of its activities which have only succeeded in arousing resentment, often legitimate, without contributing notably to the achievement of Unesco's purposes.

Women in industry

Wesley Day of the Connecticut State Employment Service reports that there are 40,000 women in regular jobs in Bridgeport. This is one out of every three workers in the city. "It is now accepted," says Mr. Day, "that most wives are working wives."

Back in 1940, close to 11 million women were at work outside the home keeping the wheels of American industry spinning. Trends projected into the future promised the nation a female working force of about 16 million by 1950. When the 1951 census figures were added up, it became apparent that the number of women in industry had swollen to almost 19 million.

The really startling figures have to do with working mothers. Of all the American mothers with children under 18 years of age, one out of every four is in the labor force. The total number of such mothers in industry comes to 5.25 million. Of these more than 2 million had children under 6 years of age. What's more, it looks as though the number of working mothers is on the increase.

The only large reservoir of manpower that industry can tap today is the pool of women of working age, that is, between 18 and 64. Already 40 per cent of that group are in the labor force. Of the remaining 60 per cent (there are around 30 million) only 1.75 million are unmarried. So the big bulk of the reserve is in

married women, who will include many mothers. Expansion of industry almost inevitably means inducement to more mothers to parcel Junior off to a day nursery or, in less fortunate circumstances, to trust him to the neighbors and the streets, so that she can bring home the extra dollars that pad out the family income.

Frieda S. Miller, director of the Women's Bureau in the U. S. Department of Labor, reported last January:

This fact [trend towards more working mothers] is indicated in the first place by the nature of an economic society in which many family needs must be purchased in the market rather than supplied at home, and in which pressures for adding to family income consequently are strong. Furthermore, this country's current objectives will continue to require a considerable woman labor force, since they are directed toward maintaining a high level of production parallel with a military program that tends to lessen the supply of manpower for essential civilian occupations.

If these figures and comments mean anything, they tell us pretty plainly that we are building—or letting grow—a kind of society in which the family as we knew it only a few decades ago is well on its way to becoming a museum piece. Can it be that America is doing willy-nilly for her children what doctrinaire Communists long ago demanded for theirs? Will they become the crèche and playground orphans of our emancipated industrial mothers?

Snags in European unity moves

The German elections, resulting in a clear-cut decision for European integration, seemed to give a new and powerful impetus to a cause that has been too long in the doldrums. It was therefore disappointing that Italy and France chose to throw cold water upon the ideal when representatives of the six West European states met at Rome on September 22 to prepare a draft charter for a European political community.

Prime Minister Pella took the occasion of welcoming the plenipotentiaries to state that Italy could not be expected to ratify such a pact until the Trieste dispute had been solved. The attitude of France was even more distressing because the idea of a European Army and the idea of a European political community (as well as the Coal and Steel Community) are both primarily French initiatives and indeed cannot be successful without whole-hearted French participation. At Rome the French delegates are acting only upon the personal instructions of Foreign Minister Georges Bidault, who has been unable to get any Cabinet decision on a policy. Indeed, the Gaullists in the Cabinet have let Premier Laniel know their opposition in no uncertain terms. As long as any Gaullists are in the Cabinet it is certain not only that the European political community will make no progress but that the European Army treaty, or EDC, will never be presented to the National Assembly for ratification.

We are not inclined to take too seriously the appar-

ent signs of coolness towards European integration manifested in Rome. The delegates to this meeting have a bold project before them. They have met upon the bidding of the Foreign Ministers of the six member states of the European Coal and Steel Community. At Baden-Baden on August 7-8 they determined to push the creation of a broad "community of sovereign states" which, in the interest of all, would "possess certain supranational powers." This political community would absorb both the EDC and the Coal and Steel Community. It would have a bicameral parliamentary body, for one house of which members would be elected ("in principle") by direct European franchise. There would also be a Council of National Ministers. (See "Framework for the new Europe," by Marga A. M. Klompé, AM. 5/23/53, pp. 215-219.) The draft resulting from these negotiations will be presented to the Foreign Ministers when they meet again at The Hague next month.

This ambitious project certainly does not reflect any faintness of heart in the cause of European unification. We would like to interpret the unpropitious atmosphere of the Rome conference as due to external factors and particularly to timing. The West is still awaiting a reply from Moscow on the convening of a Four Power conference on the German problem. In France the view is strong that nothing should be done at this moment that might jeopardize the success of such a conference if the Kremlin agrees to one. Radical-Socialist Chief Edouard Herriot told the congress of his party on September 19 that he was still hostile to the European Army but that he would yield if negotiations with the USSR failed. In that case, as one American correspondent writing from Paris points out, the Soviet could stall progress indefinitely on the European Army and every other unification project by the simple act of agreeing to the Four Power meeting.

Russia's curt refusal to take part in the conference on Germany or impossible counter-proposals by her would, of course, cut the ground from under this last excuse for delaying European integration any further.

When we recall how stubbornly "States' Rightists" fought the adoption of our own Federal Constitution, we get some insight into the opposition to European unification. One difficulty has been in timing. Theoretically, as the French argued three years ago, some measure of political unification should precede the setting up of a European Army, so that Europe's united military forces would be under political control. M. Bidault has recently revived this argument in what looks like a vain hope of appeasing opponents of military union.

France itself led the way to actual economic integration through the Schuman Plan. It also proposed the idea of a European Army as an alternative to the remilitarization of Germany. Because of their urgency, these initiatives took precedence. Now the French are again playing up the priority of political integration. But France lacks an Adenauer to push it through. The outlook is therefore not very bright.

Malenkov wins round No. 1

Béla Fabian

AT STALIN'S DEATH the world heaved a sigh of relief. All signs seemed to point to the fact that the powerful Soviet edifice was on the verge of crumbling. The subjugated peoples began to stretch their muscles, hoping that Stalin's epigons, like so many cats of Kilkenny, would finally devour each other.

The cautious, however, did not consider the situation that simple. They knew that without the assistance of the outside world the oppressed peoples were powerless against tanks and machine guns. Moreover, they realized that the power strife of the Kremlin might end up only with the one or the other contender emerging as dictator. The triumvirates of the Roman Empire, which had ended with the personal dictatorships of Julius Caesar and later with that of the Emperor Augustus, served as a warning.

Since July 16 the names of both Marshal Zhukov and Marshal Vassilievsky, deputies of Marshal Bulganin, Minister of War, have been missing from all lists of high functionaries usually present on festive occasions. This does not look like a mere coincidence. It may indicate that Malenkov acts fast in liquidating his potential enemies.

This may give ground to some interesting speculations. Who will be Malenkov's next victim? Will it be Bulganin, Kaganovich, Khrushchev or Molotov? The old hostility prevailing between Malenkov and Molotov is not the only reason for guessing that Molotov may be the next on the list.

Among the accusations brought against Beria was that he conducted clandestine negotiations, through Dekanosov, who was arrested along with him, to conclude an agreement with Hitler assuring the independence of his native Georgia. Now Dekanosov had been the Ambassador to Berlin, after the signing of the Hitler-Stalin Pact, under Molotov's Foreign Ministership. Moreover, during the tragic days of Moscow's siege, in October, 1941, Molotov advocated the initiation of peace parleys with Hitler, while Zhdanov, Scherbakov, Mikoyan and Malenkov spoke out for continuing Moscow's defense. So it would not be hard to make out a case of "trafficking with the enemy" against Molotov.

One thing seems certain: the next victim will be the one Malenkov considers the most formidable obstacle to the consolidation of his power. "Malenkov resembles a spider: he schemes, weaves invisible webs and strikes unexpectedly at his enemies." Thus a Russian newspaperman with whom I was imprisoned in the camp of Ohrdruf, in 1944, described him to me. He does not imitate Stalin, who in many photographs, especially the ones for Western publication, posed as a benign

Malenkov is ruthless, clever and perhaps blinded by success. He has never been exiled or imprisoned, nor has he ever suffered a setback in his life. He always chose the right moment to make a move. Dr. Fabian, long a student of the Soviet Union, examines Malenkov's initial successes and speculates that Malenkov's good luck may become the gravest menace to the world.

father. The nickname "Uncle Joe" even when invoked derisively, bore witness to the paternal attitude Red propaganda ascribed to Stalin. He frequently had his picture taken with a little child in his arms or accepting a bouquet from a little girl, dressed in white. Malenkov, however, despises such shenanigans.

Again, whenever Stalin was faced by some tension in the Western world which might affect the Soviet Union, he allowed himself to be interviewed by foreign correspondents, giving "soft" answers to their questions. He likewise received foreign statesmen in order to give his "cooperative" ideas widespread publicity.

Malenkov, by contrast, has never received any foreign correspondent. He has never talked to any foreign statesman, other than Communist. He shows only a deep contempt for the Western world, which he considers decadent. He is convinced that the entire world will fall like an overripe apple into the Soviet Union's lap without war.

Malenkov is ruthless. When he had not quite reached the age of twenty he was already the political officer (*politruk*) of the Soviet Army in Turkestan. Within a few months he advanced from the rank of company *politruk* to that of political officer of the entire army in Turkestan. He enforced discipline among the officers and men of the revolutionary army by the hardest methods. He introduced one of the most cruel penalties in the Red Army: offenders were stood at least for two hours in the blazing sun, and that in the heat of Turkestan where eggs could be boiled hard in the sand. The toughest couldn't stand more than a half hour, at most, of this inhuman punishment. The soldiers who collapsed were doused with cold water and stood back in the sun again. These tactics succeeded: the Red Army of Turkestan conquered Bokhara.

A CLEVER POLITICIAN

Already at that time Malenkov also gave proof of his exceptional political skill. In 1917, all ethnic groups of Turkestan—Tadzhiks, Sards, Khirgizi, Turkmens and Kazaks—were the sworn enemies of the Soviet Union. They fiercely hated the Communists and were hostile towards Russian domination, which in some parts of Turkestan had been established by 1884.

Malenkov cleverly exploited the ancient strife and rivalry among the tribes. He helped each to fight the other. Finally, with the support of the defeated, he beat the winner. Moreover, he recruited German, Austrian and Hungarian prisoners of war by the ten thousand to fight on his side against the tribes of Turke-

stan. He promised to return the prisoners of war to their countries if they enlisted in the Red Army and fought against the rebellious tribes, although he never gave a serious thought to keeping this promise. After the defeat of the Turkestan tribes, when some of the prisoners demanded to be sent home, he simply had them shot for insurrection. It is quite possible, therefore, that Malenkov will consolidate his power much sooner than did Stalin.

HIS HEAVY LIABILITIES

It is nevertheless true that few rulers have held power under more sinister auspices than Malenkov. His liabilities were heavy: the war in Korea, which strained the industrial power and economic resources of the Soviet Union and her satellites, a population languishing for three and a half decades in fear and want, the drive for freedom among newly conquered peoples, the hostility and rivalry between the two welding forces of the Soviet Empire (the army and the secret police), a corrupt, lazy, grafting and self-centered bureaucracy. All these deficits figured in the inventory Stalin's successor inherited.

The power strife among the high and mighty in the Kremlin has been an additional liability. At the moment of Stalin's death, some of them still felt the icy wind of the purge which had started within two months previous to Stalin's passing with the trial of the doctors for complicity in the death of Zhdanov. The weak sought shelter in the shadow of the powerful, while the strong ones conspired to build up their own bastions of power.

The foreign political situation presented an ever more foreboding outlook. A hitherto quiescent and passive world had changed into an intrepid one, ready and determined to defend its freedom.

How has Stalin's successor addressed himself to overcoming these liabilities to undisputed one-man rule? He plays two simultaneous games of chess on two chessboards.

His internal policy at first aimed to establish unity and to appease his enemies. He therefore sacrificed his three closest collaborators: Semyon D. Ignatiev, the Minister of State Security, his deputy Ryumin, and the Minister of the Interior, Sergei Kruglov, all three of whom had played an important role in preparing the doctors' trial. After Stalin's death Kruglov disappeared from the scene. Ryumin was arrested at the beginning of April, while at the same time Ignatiev lost the post he occupied in the Party Secretariat.

By way of appeasement, he allowed the Ministries of State Security and Internal Affairs to be merged in the hands of Beria. (It was Beria who proposed Malenkov's Prime Ministership in the Supreme Soviet, the same Beria whom Malenkov had plotted to liquidate in the course of the doctors' trial.) Malenkov not only gave Beria a free hand in the Ukraine and in Georgia, where he promptly exchanged Malenkov's men for his own, but went so far as to sacrifice his own position of Secretary General of the Communist party and to

hand it over to his enemies in order to assure their feeling of security.

Beria was let loose on a rampage. He was allowed to grow, to become intoxicated with power, to show his associates that Beria was the man to fear, not Malenkov.

Then Malenkov hit back. To liquidate him, the new boss made use of Bulganin and the counter-espionage organization Smersh (*Smert Shpionom*—"death to spies"), functioning in the army.

Beria's arrest has been one of Malenkov's most brilliant achievements since it serves at the same time to get rid of a menacing rival and to channel popular discontent with the regime. It also gave him the opportunity to appoint his trusted old friend, Colonel General Sergei Kruglov (who had been demoted by Beria) as head of the united MVD and State security force, and thus lay his hands on the entire secret-police force. Moreover, Beria's sudden and unexpected liquidation caused havoc among Malenkov's adversaries and served as a warning: *Comply, or Beria's fate will befall you, too!*

During the decade following Lenin's death, Stalin aimed to delude the world with the mirage that socialism could be confined to one country. For fifteen years, right up to the conclusion of his pact with Hitler in 1939, he pursued a passive foreign policy in order to consolidate his internal position. Malenkov's passive foreign policy lasted no longer than four months. That was all the time he needed to consolidate his position on the internal front.

SHIFTING TACTICS

His first step was to terminate the War in Korea, which constituted a heavy drain on the war industry, on food and clothes supply, as well as on the transportation system of the Soviet Union. He made the world believe that his intentions were peaceful and that he was ready to make concessions. By showing lenience he went so far as partially to sacrifice his prestige in East Germany and Hungary. He applied the ancient tactic of withdrawal in order to make a bigger forward leap.

After four months Malenkov shifted to the offensive. He ruthlessly squashed all rebellions in East Germany, Czechoslovakia and Hungary. He liquidated all those who participated in the uprisings as well as the Communist officials who had shown signs of weakness. He tried his hand at revolution in Iran and in Ceylon.

That Malenkov has now turned to an active and aggressive foreign policy was signaled by his dramatic announcement that the USSR had exploded a hydrogen bomb.

Malenkov, it seems to me, is more determined than Stalin. He was never exiled or imprisoned. He never suffered a setback in his life. He always chose the right moment to make a move. Success makes people blind and conceited. Malenkov's good luck may become the gravest menace to the world.

Stalin's successor does not believe in theories. Only

the final scores interest him. He scorns those who interlard their political sermons with quotes by Marx and Lenin, calling them "Talmudists." He endeavors to win all Marxists in free countries whose final political goal is the "dictatorship of the proletariat."

Let us remember that in 1943, when the Comintern was officially "dissolved" during the Second World War, the organization of espionage in the United States, Canada and the countries of Latin America was placed in Malenkov's charge. The Canadian espionage trial revealed that all intelligence reports sent by the Soviet Legation in Canada during the war were sent straight to Malenkov's address. So he is an old hand at fomenting subversion and promoting espionage abroad. Anyone who expects this leopard to change his spots is indeed deluded.

Pioneers of France's social apostolate

Robert A. Graham

WHEN THE PRESENT EPOCH comes to be described in Church history, it will undoubtedly be characterized as the age of the "social apostolate." The social problem has dominated our contemporary economic and even political scene and has provided the Church with one of its largest preoccupations. Even the missionary activities of the Church have been influenced by the social problem, which in many ways makes itself felt in undeveloped countries as well as in industrialized ones.

The golden jubilee of Action Populaire, being celebrated this year, is a significant event in the history of this form of the apostolate. This pioneer French institute was organized in 1903 at Rheims by the Jesuit Henri-Joseph Leroy in the very year of the death of Leo XIII. It was not, of course, the first evidence of social consciousness among Catholics. But Count Albert de Mun himself gave witness within a very few years that this new organization was doing what his own Oeuvre des Cercles Catholiques had found the times not yet ripe for. Writing in 1909 he said: "It is extremely gratifying for me to salute in Action Populaire the realization of our old dream."

Father Leroy was already 58 years old when he set up the institute that was to be his lasting work. As a young priest he had seen the ravages wrought on the faith as well as on the health of workers by the inhuman conditions under which they toiled. Closed workingmen's retreats, organized as early as 1885, were successful; but experience soon taught him that the results did not persist once the retreatants had re-

Fr. Graham, S.J., spent 1949-51 in France.

turned to their old environment. He saw the need of following up spiritual action with social action.

By a strange paradox it was the Law of Associations of 1901 which gave him his first opportunity. This enactment was aimed at the Church by the anticlericals, but it also opened the way to freedom of action on the part of workingmen and their organizations. By the same token it opened new possibilities of action by the Church. Father Leroy secured the help of one newly ordained priest, and on January 26, 1903 there appeared a yellow-covered pamphlet, the beginning of an enormous output that the next fifty years were to witness. The young priest was Gustave Desbuquois, who succeeded his chief as head of Action Populaire, holding that office for over thirty years. He withdrew in 1946 and now lives in retirement.

The work carried on in the last fifty years has been described by the Vatican Pro-Secretary of State, Msgr. Giovanni B. Montini, in a letter sent to the present director, Pierre Bigo, S.J., on the occasion of the jubilee:

By the reviews it publishes and by its many publications, through its study weeks and its courses at the Institute of Social Studies [at the Institut Catholique of Paris] . . . and, finally, thanks to the close cooperation it maintains with the parish clergy and the Catholic laity, Action Populaire has never ceased to strive for the real and effective solutions of the social problem in conformity with the demands of the natural law and Christian revelation.

The above summary will have to suffice as a description of the work of Action Populaire. In the course of the past half-century this institute was constantly at the heart of the unfolding social problem, in the advance guard both in the realm of doctrine and of action. Its spectacular success may be gauged by the organizations with a similar objective that have arisen elsewhere in the world. The Institut Social Populaire of Montreal, the Institute of Social Order of St. Louis, the Institute of Social Order of Poona, India, the Centro Studi Sociali of Milan and the Fomento Social of Madrid are frankly modeled upon the French original, as the names alone would indicate. It should be added that the late Msgr. John A. Ryan, first head of the NCWC Social Action Department, was in close relations with Action Populaire even before the creation of that department.

If today Action Populaire finds its laurels acknowledged on all sides, this does not mean that it met with no obstacles or reverses. In 1914 its headquarters at Rheims was completely destroyed by fire resulting from the bombardment of that city. After the war, however, Pope Benedict XV gave concrete proof of his desire that the work go on by a gift of 10,000 lire.

Opposition from Catholics was more formidable than difficulties from fire and sword. Since the institute was striking out into a field that was still new, it was inevitable that its aims and methods should come under suspicion by many Catholics who were largely

unaware of the rising social problem and had little acquaintance with the social teachings of Leo XIII. The Church in France as a whole was concentrating its energies on survival in face of the expulsions and confiscations of successive anticlerical Governments. The social apostolate seemed to many at that time to be of quite secondary importance.

Perhaps the most distressing test came in 1911-12, when the very orthodoxy of the institute was brought under suspicion through the activities of a self-appointed group of Catholics who thought they detected some form of Modernism in its "new" teachings. A 70-page volume published at the beginning of 1913, in which are found the commendations of 5 Cardinals, 15 archbishops, 61 bishops (practically the whole French episcopacy), as well as praise emanating from the Holy See itself, is evidence of the desperate and valiant defense that Action Populaire had to put up against its detractors. The defense was successful.

The doctor-patient relationship, II

Gordon George

"IN TWELVE YEARS ALONE, medical research has given the average American the gift of seven and a half years more of life expectancy."

That is the remarkable opening statement of a handsome brochure, *Does Medical Research Pay Off in Lives and Dollars?* recently issued by the Lasker Foundation in New York. Life expectancy stood at 60 years in 1937. It had reached 67.6 by 1949.

The whole Lasker booklet bolsters the point of a previous article, namely, that painstaking and methodical research is at the base of the marvelous progress of American medicine and not the traditional virtues of the American doctor-patient relationship, however laudable and necessary they may be. The fact is that today's doctor keeps more people alive because, thanks to modern techniques, he can diagnose a cancer before it is too late, he can keep a diabetic going with insulin and he can keep a paralytic breathing in an iron lung.

For these blessings of science we are and should be very grateful. Yet our admiration and gratitude for the brilliant success of modern medicine need not blind us to its defects. One defect—a serious one—is the gradual decline of the personal relationship between the doctor and his patient. That defect is serious because it entails the loss of something definite and verifiable in the practice of medicine which is of immense value for the health of the patient.

Fr. George, S.J., is an associate editor of AMERICA.

Indeed, as Monsignor Montini himself testifies in the letter already cited, the institute has always been responsive to the teachings of the Roman See.

Those now engaged elsewhere in the social apostolate, in whatever field or in whatever land, can no doubt derive useful lessons and helpful inspiration from Action Populaire's first half-century. One lesson taught by that extraordinary personality Father Desbuquois, whom this writer had the honor of meeting in the last months of his tenure at the Vanves (Seine) institute, is that this apostolate must be constantly adapted to constantly changing circumstances and problems. His postwar successors, Father Jean Villain and the present director, Father Bigo, with their associates, have lived up to that tradition by keeping Action Populaire and its program in the closest possible contact with the mood and possibilities of the times. Its past services to the Church deserve the best wishes for its future.

Depersonalization of relationships between men, let it be said at once, is not peculiar to the medical world. Industry has the same problem. So has education. Employer-employee and teacher-student relationships have suffered from the heavy pressures of "bigness" and specialization like those at work modifying the doctor-patient relationship. The fact remains, as Dr. Walter B. Cannon trenchantly observed, that modern medicine may become so specialized that it no longer sees the organism for the organs. The patient tends to become "the cancer in 401" or "the embolism in 402."

What's the difference, you say, if the patient is just a number! At least he'll be a live number. And that's more than he would have been back in the highly personal gay nineties.

That may be true. But it is also true that there is a whole host of ills which cannot be even diagnosed properly, let alone treated, with the impersonal technological approach. Those are the diseases now charted out in the fast developing field of psychosomatic medicine.

A psychosomatic (Greek for "soul-body") illness is one which afflicts the body but has its origins in the mind and emotions. The disease in such cases is not imaginary but a very real bodily ailment brought on by disturbed emotions. People get sick because of their worries and fears or because of the tensions and frustrations they meet in their family life or on the job. For the man in the street the peptic ulcer is the symbol and prototype of psychosomatic illness. He is right. One study of 200 unselected persons with peptic ulcer showed that 84 per cent of the ulcers had formed at a time when the person was reacting emotionally to upsetting external events—financial, occupational or domestic. According to Dr. James Lorimer Halliday in his *Psychosocial Medicine*, rheumatism, bronchitis, migraine, various endocrine disorders and most of the cardiovascular disorders respond to the psychosomatic approach to healing.

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The idea of psychosomatic medicine is not new, of course, but the vast extent of psychosomatic disorders is just beginning to dawn on the medical profession. It has been estimated that about a third of all disease that the doctor is called upon to treat falls into this category. This fact accounts for the attempt in some medical circles to make up for the lost elements in the doctor-patient relationship. The emphasis now is on the doctor knowing his patient, not as an isolated collection of organs, but as a total personality in a concrete social setting. Effective diagnosis calls for adequate knowledge of the patient in terms of his family, his job and his community. Such knowledge, in turn, calls for a fairly durable relationship.

Back in 400 B.C., Hippocrates, the father of Western medicine, knew well that this personal bond and the trust and confidence a patient reposed in his doctor had a remarkable healing effect. Psychoanalysts today would doubtless attribute the healing virtue to the phenomenon of the "transfer"—i.e., opportunity in a close relationship for a release of pent-up emotion. Hippocrates did not go into the why and the wherefore. He was simply content to record: "Some patients, though conscious that their condition is perilous, recover their health simply through contentment with the goodness of the physician."

Today a great deal of study is given to the scientific explanation of this phenomenon. Dr. George Canby Robinson in his classic, *The Patient as Person*, reported a study he made in 1937-38. After intensive investigation of the social factors contributing to the illness of 174 unselected patients, Dr. Robinson reported that definite adverse social conditions were found in the lives of 80 per cent of these patients, and in 66 per cent of them such conditions had a causal relation to the illness. These adverse social conditions caused harmful emotional reactions in 58 per cent of the patients. In 26 per cent they produced emotional reactions that were considered to be the chief cause of the illness. An additional 10 per cent had emotional disturbances that were the cause of their illness, though no causal relationship to adverse social conditions could be established. According to Dr. Robinson, when there was no understanding of these underlying social causes, treatment too often began and ended with an ineffectual reassurance and with the prescription of sedative drugs.

One part of the medical world that is very much alive to the psychosomatic implications of such studies is the medical school. Medical authorities are looking for ways to help students see their patients as people. The Commonwealth Fund, which has specialized in the support of socio-medical research, gives an account in its 1952 report of various experiments under way at Western Reserve, Harvard, Colorado, Cornell, Pennsylvania, Boston and other medical schools.

The University of Pennsylvania School of Medicine,

for example, is trying out a revolutionary plan. Last October 25 the *Saturday Evening Post* carried a dramatic account of the Penn plan, under the title, "They're Learning That Patients Are People." A Penn freshman, if he asks for it, is assigned to a family as an "adviser." For the entire four years of his medical training he learns medicine not in the exclusive context of lectures, laboratories, library and dissecting room, but in close contact with living human persons whom he comes to know as such. As the Commonwealth report explains it:

After suitable social-work preparation, he makes his own contact with the family, visits them as "doctor-in-training;" is notified, if possible, when a member of the family turns up at the hospital or clinic; and is present when the intern or resident or staff physician sees one of his charges. He learns at first-hand how clinics work and is often consulted about the home situation . . . He watches doctors at work, drawing his own conclusions about good and bad ways of dealing with patients. And he thrives on responsibility—not responsibility for clinical decisions, which he cannot make, but responsibility for maintaining a constructive relationship with the patient, which is half the doctor's job.

All this is a battle for a change in outlook. But much more than a change in outlook will be necessary to restore the valuable personal element to medical care. If we want to hold on to the great benefits of specialization without at the same time losing the personal relationship we will have to work out new forms of cooperation between the general practitioner and the specialist.

Across the country hundreds of experiments in group practice are attempting to work out such new forms of cooperation. One noteworthy experiment on a large scale is that of the Health Insurance Plan of Greater New York. Dr. George Baehr, president and medical director of the plan, feels that chances for an intimate and continuing doctor-

patient relationship are much better in group practice than in the "solo," fee-for-service practice. Dr. Baehr claims that the most significant experience with group practice under HIP has been the growing awareness among group directors and specialists that the family physicians in their groups are the real keystones, and that on the quality of medical care they give depends the success or failure of the group as a whole. Certainly HIP appears to be a real boon to urban workers who have never before known a family physician. And there are many workers now without a family physician. As Dr. Leo Wade, medical director of Esso Standard Oil of New York, told the Medical Society of the County of New York last April 27, "it is amazing how few workers have a family physician." And he adds, "it is all too easy to concentrate on the patient's disease and at the same time, forget the patient."



Whatever the final verdict on HIP or the many other attempts to establish a closer doctor-patient bond, one thing is certain. Change is on its way. A lot of people in this country are unhappy about the present organization of medical care. Health, Education and Welfare Secretary Oveta Culp Hobby recently told the fifty-fifth annual meeting of the American Hospital Association that the middle-income family in the United States "is today frankly and ardently in favor of socialized medicine." If Mrs. Hobby is right, that middle-income group means a lot of people. Although Mrs. Hobby believes they are misguided, she testifies to widespread discontent with things as they are.

A lot of doctors are also unhappy about the way some leaders of organized medicine try to defend things as they are. In the July 29 issue of the *Secretary's Letter* sent out by AMA Secretary George F. Lull to officers of the AMA and to county and state medical associations, Dr. K. B. Castleton is quoted as having declared:

Many doctors are very critical of the AMA leadership and policies. Many feel that the AMA does not adequately represent the private physician, is undemocratic, ultra-conservative and "asleep at the switch."

Dr. Castleton says he thinks these doctors are mis-

taken. We are not concerned here with Dr. Castleton's evaluation of the widespread criticism by doctors. We merely cite his testimony that many doctors in the United States are dissatisfied with "things as they are," because we believe his reporting is well founded in fact.

Some doctors honestly feel that the organization necessary to provide for the health needs of the day would result in political interference, less income for the doctor and bad medicine for the patient. That is precisely the challenge. HIP and similar schemes may or may not be the answer, but for medical leaders to do nothing, or what is worse, to attempt to hold back the forces of change in the name of an effete doctor-patient relationship, often enough a thinly disguised plea for laissez-faire anarchy in the medical market, can lead only to social misery and to the very tyranny these doctors fear.

As Dr. Paul F. Hawley, director of the American College of Surgeons and former director of Blue Cross and Blue Shield, has bluntly stated: "It is impossible to halt a movement by merely refusing to recognize its existence. Our national (medical) leaders seem to be purposefully blind to the social changes that are taking place." Those are strong words. We can only hope they are mistaken.

Catholic educators and science

Sister Mary Benita Pieper, C.H.M.

NOT ONLY CATHOLICS, but Christians of many denominations are vitally interested in the relation between the teachings of science and religious education. From July 6 to 17, 1953, twenty-six experienced members of college and university science faculties participated in a workshop-seminar on the teaching of natural sciences in relation to religious concepts. Financial support was given by the Danforth Foundation; arrangements and facilities were made and provided for by Pennsylvania State College. The participants consisted of some whose "only creed is love of man" but who are honestly seeking truth, others who belong to various denominations, such as Episcopalian, Lutheran, Presbyterian, Methodist, Christian, and Baptist. I was one of the two Catholics present. The schools represented were as heterogeneous as the denominations, ranging from state schools to endowed and Church-supported colleges and universities of seventeen states from Oregon to Massachusetts. The group was equally divided between representatives of the biological and physical sciences. The one factor common to all was the serious desire to consider the impact

Pius XI wrote that "it is necessary not only that religious instruction be given to the young at fixed times, but also that every other subject be permeated with Christian piety." Sister M. Benita, C.H.M., head of the Department of Biology, at Marycrest College, Davenport, Iowa, examines the attempts being made to implement this directive in teaching sciences.

of religion and science on each other and the influence the science teacher exerts or should exert on his own campus.

The group took a look at current science teaching and discussed reasons why science is considered hostile to religion.

The impressive progress of scientific studies during the past two centuries led many to believe that science would eventually lead to perfection of the world and that facts verifiable by science were the only ones in which man might trust. In the United States John Dewey's idea that science should be studied in order that man increase his power over the world has been taught in ever-widening circles to the teachers of the teachers. Indeed, although Dewey expressed contempt for non-pragmatic or "pure science," to him is to be ascribed in great part the popularity of considering the "scientific method" as the only valid method of all arts and sciences. Thus it is accepted almost axiomatically by many that man's existence has meaning only in terms of "Man." One need read only a few pages from Childe's *Man Makes Himself* or Stewart's *Man,*

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tewart's *Man*,

an *Autobiography* to notice how positively this idea can be stated. To the confirmed materialist, the statement that man is a creature of God, made to know, love, and serve his Creator seems unintelligible and radically absurd, i.e. "unscientific."

The teacher who does not believe in a personal God transmits his lack of faith to his students perhaps more by treating religion as unworthy of concern than he does by statements contrary to religious beliefs. One forearms against overt proselytizing but not against the slow and unnoticed, but certain effects of a teacher's example and attitude.

Furthermore, this is an age of preoccupation with tools and techniques. It is easy to replace allegiance to God with allegiance to gadgets, to allow interest in television to usurp desire for the vision of God. It is not that material things are evil in themselves, for they are God's creatures, but they were never meant to take His place.

With the invention and use of one "gadget," the atomic bomb, many non-scientists have begun to share in an unrest growing in scientific circles for perhaps thirty years. Modern research scientists have experienced what might be called "perversity of nature" for want of a better term. The apparently contradictory data which electromagnetic radiation exhibits in relation to wave and corpuscular phenomena is just one of the paradoxes which scientists have unfolded. Faced with such challenging data, they are unwilling to take the position that man will soon have power of solving all problems by scientific methods. The threat of atheistic communism also increases the growing sense of the futility of materialistic ideals. This despair is reflected by Bertrand Russell in *The Impact of Science on Society*: "We are perhaps living in the last age of man, and if so, it is to science that he will owe his extinction." This attitude reaches observantly to our youth.

But what can be done? One cannot simply place a Baltimore catechism in everyone's hands and say, "Here is the answer." One cannot declare a moratorium on scientific curiosity and research, for God made the human mind with a desire for knowledge.

PROPOSED SOLUTIONS

Various solutions have been proposed by individuals and groups throughout the United States. Some, such as the American Scientific Foundation, try to resuscitate the fundamentalist ideas of the last century. They seem unaware that even during the time of the greatest popularity of fundamentalism, an appeal to the Bible as a textbook of science resulted in dichotomy between faith and reason.

Others suggest another obscurantist approach, for example, one which would impose the methods of theology on scientists. The authors of these attempts fail to recognize that freedom in science is freedom to pursue knowledge, distinct from the pursuit of wisdom.

At the other pole is the movement to reduce all theology and moral science to an empirical basis. During

one of the last sessions of the workshop one scientist quietly said he had come to the workshop with the intention of devising a biological system of ethics, but was going home convinced this is an impossible task.

Perhaps the most widespread movement is one which advocates an overall "integration" in education. An organized branch of this movement, formally incorporated and with an independent publication, is the Foundation for Integrated Education. F. L. Kunz, the leader of the Foundation, personally contacted last year twenty-six colleges and universities on the West Coast which gave a hearing to this program. A prominent Catholic group has identified its own aims with those of the Foundation. What one first notes about this and kindred movements is the indefiniteness of the statement of purpose. The Foundation says in its organ, *Main Currents in Modern Thought*, that it is

working toward the integration of all knowledge through the study of the whole of things, Nature, Man, and Society, assuming the universe to be one, dependable, intelligible, harmonious.

THE CATHOLIC APPROACH

For the educator in the Catholic tradition, there need be no essential problem in the relation of science to the whole of truth. Recommendations of workshop members often coincided with attitudes and policies my colleagues on the faculty of Marycrest College, Davenport, maintain in common with other Catholic educators. Note, for example, the conclusion of one of the workshops groups:

A disservice would be done both science and religion by radically made innovations in the teaching of science in order to introduce religious concepts into it. With regard to student questions on points which concern science and religion, it is the duty of the teacher to answer the question himself and not evade the issue. His answers must be, however, intelligent, broad, and humble.

Compare this with the statement of Monsignor U. A. Hauber of St. Ambrose College, Davenport, in the *Bulletin of the National Catholic Educational Association*:

In a religious school an awareness of the presence of God serves as a background for all instruction. The teacher of biology need not be specially concerned about this background; it is supplied spontaneously in the study and contemplation of the wonders of God's world. To introduce religion, as such, into a science class is ordinarily not desirable; doing so can easily cause an unfavorable reaction. But when questions are asked that call for reference to religion, there should be no hesitation . . . Topics of this kind, when they arise, should be discussed openly; otherwise there will come in later life temptations against faith which can be disastrous.

Just as students have been led away from God by the agnostic attitude of teachers, so youth can be inspired to firm confidence in God by saintly men and women, wise in matters of faith and learned in the science they

teach. By prayer, the Catholic teacher daily expresses dependence on God as well as asks for help from the Divine Teacher. After three persons at the workshop had suggested prayer as a means for teachers to help their students, one humble and honest humanist-scientist said, "I wish I could believe that."

A liberal arts background with continued reading, especially in religion, philosophy, history, and literature, is as necessary for the Catholic science teacher as orientation in science is necessary for teachers in other disciplines. If educators in science are to contribute to the apprehension of God's mighty creation as completely as they can, those with the necessary background must continue to research. They must participate in meetings and workshops. They may be called upon to share their knowledge and faith with the many around them groping for truth. They must keep their standards of scholarship at a level which non-Catholic scientists would respect.

Up to now Catholic schools have contributed very

few leaders in science who might help as guides in mankind's search for truth. It is thus imperative that Catholic parents who are able should educate talented children beyond the high school in Catholic schools of the liberal arts tradition. Youth whom God has given "ten talents" should consider the need and vocation of Catholic scientists. Elementary and high school teachers must continue learning, instead of uncritically repeating old errors; otherwise "Question Box" editors will continue to be plagued by questions like this: "My son learned in grade school that the earth is almost six thousand years old; now he learns in college that it is over three billion years old. What is one to believe?"

Throughout the United States, seminars, workshops, conferences, and foundations reveal a growing concern for an answer to the question of the relation between science and religion. Although this is no essential problem for the scientist in the Catholic tradition, he can help his fellow men to realize the meaning of God and the atom.

Two German best sellers

Richard Hanser

Elmer Davis recently remarked that a good many of our war novels would be intelligible "if written by Frenchmen after 1870, or Spaniards after 1898—mercilessly candid pictures of inner decay that led to calamitous defeat." The fact is, though, that it was we who won, and who represented spiritual strength and moral motivation. Sometime somebody should try to explain why our war books so often make us look like losers and malefactors.

The same paradox in reverse is now manifesting itself in the literary life of those who did lose. Germany in World War II, as few will dispute, took the field to ravage, subdue, oppress. Wherever the *Wehrmacht* conquered, there the SS moved in with the knout, the firing squad, the concentration camp. Wherever German arms prevailed, there the Gestapo promptly set up shop and the word of Heinrich Himmler became law in the land.

But two current best sellers in Germany, one a novel and one a factual report, have as their theme the "positive" side of the Germany Army and the human values that survive and flourish in war, despite carnage at the front and corruption behind the lines. The values, in short, that one would expect to find in the literature of those who fought the good fight are being stressed, instead, by the side that followed the banner of tyranny and oppression.

Both *Die verlorene Kompanie*, (The Lost Company), a novel by Heinrich Eisen, and *Die unsichtbare*

LITERATURE AND ARTS

Flagge, (The Invisible Flag), a reportage by Peter Bamm, deal with the German Army in Russia. Though one is fiction and the other fact, they concern themselves with similar situations and events, and the viewpoint is basically the same: however immoral and contemptible the political leadership of Nazi Germany may have been, the ordinary soldier was a sound and admirable fellow who did what he saw as his duty with a courage and comradeship worthy of respect.

So intently does Eisen focus on this major point that nowhere throughout *Die verlorene Kompanie* are Hitler and the Nazi Party so much as mentioned. We are never told who sent the 7th Company of Infantry across the Russian border, or why its men should be fighting so desperately to maintain themselves through the excruciating months of the first winter campaign. We are only told, as if the whole thing happened in vacuum, that the 7th Company was surrounded and cut off and that Captain Rott and his men, no matter what the odds or how terrible the circumstances, displayed those soldierly virtues so dear to the German heart.

How warmly the German heart still responds to this

Mr. Richard Hanser is a free-lance writer.

kind of thing is strikingly indicated by the enormous success of *Die verlorene Kompanie*. It was first published during the war years, and is still going strong. Today 189,000 copies are in print, an impressive figure for a book in the limited market of West Germany. The press has praised it lavishly, and in doing so the *Düsseldorfer Nachrichten* took a sideswipe at an American counterpart: "Whoever hasn't been scared off war books entirely by the neobrutalists will find pictured here the positive side of a soldierly community . . . There was this side, too—not only 'the naked and the dead'."

Whatever the political and moral implications of the continuing success of *Die verlorene Kompanie*, it is a very poor novel. Its figures are all stock and its tone so sentimental that anything approaching it would get an American war novel hooted onto the remainder shelves in short order. Captain Rott, the hero, is a leader so peerless, so maternally solicitous of his beloved troops, so manly, clear-eyed and upright, that a more appropriate title might have been *Fritz Merriwell an der Front*, or possibly "The Rover Boys in Russia." The men of the 7th Company are all supposed to be raw, hard-bitten veterans of the most harrowing kind of combat, but their eyes are forever brimming over when they think of home and mother, and their chemically pure dialog would make Mauldin's Willy and Joe snort.

Though the German critics insist that the novel is in no way an apology for militarism, Eisen seems fascinated to the point of infatuation with the routine of life in the field. He lingers lovingly and repetitively over every detail of marching, camping, provisioning and fighting, and never misses an opportunity to record the ringing commands—*Stillgestanden! Marschmarsch! Weggetreten!*—which punctuate the company's comings and goings. Now a Munich journalist, Eisen was himself a soldier on the Russian front and it is unlikely that he yearns to repeat the experience. But he obviously doesn't mind wallowing in it now that it's over.

Peter Bamm also saw service against the Red Army, but what he saw in Russia he absorbed through clearer eyes, a more cultivated intelligence and a deeper understanding. He has succeeded in doing with eyewitness observation and illuminating comment what Eisen failed to do in fictional terms. In *Die unsichtbare Flagge* the war that the ordinary German soldier fought, and the ambiguous spiritual atmosphere in which he fought it, become as vivid as a sensitive reporter who was also a participant can make it. Dr. Bamm, too, is concerned with the fate of a single company—a medical unit which served under the "invisible flag" of his title, the flag of humanity. For Bamm and his fellow medics, the principal business of war was not destruction but healing. There is no reason to doubt his statement that whenever and wherever possible, his stretchers and his scalpel were as freely available to the enemy wounded as to his own.

In four years of war Dr. Bamm and his company

covered 12,000 kilometers of advance and retreat. He was with the German Army at its highest tide in Russia, and still with it when only scattered, rag-tag units awaiting capture or collapse were left. He does not glorify the triumphs, and is neither maudlin nor mournful about defeat. Throughout he is profoundly aware of the moral background of the struggle, and of the crushing dilemma that haunted intelligent German soldiers on all the fronts: defeat for the Fatherland was unthinkable, but victory for the Nazis would be disastrous.

No outsider has written a more withering commentary on the barbarous irresponsibility of the German political leadership, but some psychological block prevents Bamm, too, from naming Hitler and the Nazis by name. He refers to "the others"—the Party leeches who followed behind the fighting troops and exploited military victory for the benefit of a system foul in root and branch. *Die unsichtbare Flagge* is full of scathing comment on "the others," but Bamm is not so simple-minded as to imagine that a clear and definitive line can be drawn setting off those who did the fighting from "the others." When the troops first heard of the horrors being committed in Russia by the SS, he tells us, there was widespread indignation. But:

We knew about it. We did nothing. Had anyone made a real protest, or tried to do something concrete against the murder squads, he would have been arrested within twenty-four hours, and vanished. It is one of the refinements of the totalitarian state in our century that it never gives its opponents the opportunity of dying a great, dramatic martyr's death. Many would perhaps have been equal to that. But the totalitarian state causes its opponents to disappear in silent anonymity. It is certain that anyone who chose to suffer death rather than countenance atrocity without protest would have sacrificed his life uselessly.

By that I do not mean that such a sacrifice would have been morally senseless. I am only saying that from a practical viewpoint it would have been futile. None of us had conviction whose roots went deep enough to move us to an impractical sacrifice for the sake of a higher moral purpose.

Die unsichtbare Flagge is laced with such searching self-examination. When the German troops marched into the lush and inviting Crimea, many of them looked upon it as the promised land and decided to settle there. "As if the country belonged to nobody," Bamm reports, "we began staking out claims like gold prospectors in the Klondike."

But the book is more than a succession of *mea culpas*, and Bamm did not write it merely to excoriate himself and his fellow Germans. Like Eisen, he is fascinated by the ordinary soldier under pressure and by the comradeship, the pride of unit, and revelation of character and the rich diversity of personality that war, especially war at the front, brings out. Unlike Eisen, he does not cloud his narrative with sob-sister emotionalism and schoolboy heroics. The disciplined compassion of the physician controls his materials and what he has to say leaves its mark upon us. We know a

little more about the Germans in World War II; we understand a little more about the human predicament when we have closed his book.

The simultaneous popularity of two such widely differing books on the same theme may mean only that literary taste in Germany is as various as anywhere else. With the current importance of the German state of mind as a factor in world affairs, however, there is a temptation to read interpretations into the sustained drawing power of *Die verlorene Kompanie* and the response to *Die unsichtbare Flagge*.

It is not hard to find reasons for the appeal of the Eisen book, which offers the Germans an antidote to the concept of collective guilt and answers a yearning to have the war stripped of its political and moral associations. For those who fought it must be gratifying to read a work that keeps the army antiseptically sealed

off from Buchenwald and the Gestapo dungeons, and to be assured that there was, after all, something fine and decent about remembered days of battle and the unforgotten comrades with whom one faced fire. But Eisen's version is false and therefore dangerous, because it evades reality and seeks to escape into immaturity make-believe.

Bamm, on the other hand, ducks down no such rabbit hole, and the response to his book reminds us once again that many Germans are acutely aware of their nation's share in the cultural attainments and traditions of the West, and their responsibility to uphold them. *Die unsichtbare Flagge* is persuasive assurance that not everyone who wore the German uniform went into battle shouting Hitler's slogans and glorifying his name. Thousands, Bamm lets us know, never lost their respect for the invisible flag that flaunted no swastika.

Four Novels in the News

The four under review can be called, I think, without any accusation of unfair shorthand, respectively a shocker, a mild thriller, a social meander and a mystic mumbo-jumbo.

The shocker—and a tale which has lots of power to hold attention—is *The Story of Esther Costello*, by Nicholas Monsarrat (Knopf. 270p. \$3.50). Esther Costello was a little Irish girl of ten when she was struck deaf, dumb and blind by the explosion of a grenade that had been hidden away in an old cellar by members of the IRA during the Black and Tan days. Allowed by her besotted parents to live in horrible filth and neglect for some years, she is rescued by a kind-hearted American lady, Mrs. Bannister who is paying a sentimental visit to the village of her father's birth.

Back in Boston, the benefactress is completely swept up into the heroic resolve to teach Esther to communicate with the world and lead as normal a life as possible. She truly devotes herself to this noble task, and the girl is so lovely, and becomes so intelligent in her method of "speaking" and "hearing" that she is a great success and collects, in her public appearances, large sums of money for the benefit of the blind.

But Mrs. Bannister's estranged English husband appears on the scene, and worms his way back into her affections and into management of the now well-organized charity. Not only that, but after calculated planning, he one night assaults the handicapped girl so viciously that the shock restores her to her long-dormant senses.

She is so involved in the game, by now, however, and her benefactress so changed from philanthropist to racketeer, that she continues to pose as still handicapped. The upshot is that she dies under suspicious circum-

stances after a young reporter, who had fallen in love with her, was on the verge of exposing the racket.

The book has elements of power in it, and its tone of moral indignation is strong and good, but its characterization is not adequate, nor its motivation (Mrs. Bannister's change of heart, for example). It's as well a grim story that may be a valid commentary on one aspect of how modern commercialism can corrode moral values, but its hammer-blows do not make for very pleasant reading.

The mild thriller is A. J. Cronin's *Beyond This Place* (Little, Brown. 316p. \$3.75). This is a distinct departure from Mr. Cronin's familiar métier, and frankly, all that can be said of it is that it is a very well-developed story of a young man who discovers that his father, whom he thought dead, is serving a jail term for murder. His attempts to ferret out the truth, find the real culprit and clear the family name do add up to a story that has an ingenious plot, good suspense and a moderately moving love interest.

But the writing! Mr. Cronin has come a-cropper here. It is utterly pedestrian when it is not shrieking in hectic phrases about the young man's hair standing on end in horror, his heart freezing with fear and all sorts of other amazing physical and emotional reactions. If you read only for the story you will enjoy it; if you have an eye and an ear for style the cold sweat will bedew you, too.

The social meander is *Love Is a Bridge*, by Charles Bracelen Flood (Houghton Mifflin. 436p. \$3.75). This novel, which is somewhat in the style of the social commentaries of John Marquand, is the HM Literary Fellowship Award and betrays a young author with a keen eye and ear, a sense of sympathy for groping people and an awareness of what hap-

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pens when moral and religious bedrock is missing in lives.

It is the story of a divorce, a second marriage (by the young man in the tale), its ruin and the return to the first union. Throughout, the agents who are unconsciously working for the reestablishment of the original marriage are the son of that union and an admirably characterized grandfather, who is groping his way to the Church, though he does not formally make the goal before his death. There are many quiet and perceptive asides about Catholic doctrine, especially from a quite convincing nun, and throughout the book is on the side of the angels in its approach to marriage and divorce. Some passages are quite startlingly frank and the social minutiae tend to get boring, but Mr. Flood has got off to a good start.

The mystic mumbo-jumbo clutters up the last two-thirds of *The Sands of Karakorum*, by James Ramsey Ullman (Lippincott. 254p. \$3.50). The first part, which deals with the attempts of an American correspondent to find a missionary friend and his family inside Red China, is a pretty good hunt-and-almost-find story, but when the search spirals into a trek to a "mystic" city around which some "singing sands" herald the advent of a new messiah who is to save the world, we begin to think with a yaw of Shangri-La. Mr. Ullman is much more at home with his characters when they are climbing the Alps (as they did in *The White Tower*) than when they are scaling the "mystic" heights of synthetic oriental philosophy. HAROLD C. GARDINER

How it happened

THE UNDECLARED WAR, 1940-1941

By William L. Langer and S. Everett Gleason. Harper. 963p. \$10

Back in the 1930's, professors of diplomatic history were fond of including two books on the origins of World War I among their student assignments. These were Sidney B. Fay's *The Origins of the World War* and Bernadotte E. Schmidt's *The Coming of the War*. Both of these were scholarly and painstaking studies which differed in their assessment of responsibility for the outbreak of the war.

With the appearance of Langer's and Gleason's concluding volume of their study of pre-World War II American foreign policy entitled *The Undeclared War, 1940-1941* following on the heels of Tansill's *Back Door to War: The Roosevelt Foreign Policy, 1933-1941*, the way is now open for students to undertake an assignment which will be somewhat similar to the previous one but of a slightly different nature. Now they will be required to arrive at a considered judgment as to whether America was forced into World War II by Japanese aggression or whether the United States came in by the "back door" of the Pacific.

The Undeclared War is the second and concluding part of "The World Crisis and American Foreign Policy." The first volume, entitled *The Challenge to Isolation, 1937-1940*, was published in 1952. Anticipating the charge that their work might be dubbed an "official," i.e., an inspired, history, the authors declare that it "is in no sense a work of official or even semiofficial history." They state that any changes in the manuscript suggested by the State Department were purely in the interests of national security and "in no case involved anything to which we, as conscientious historians, felt that exception must be taken." Moreover, "neither officials of the Government nor any other persons have ever made the slightest effort to influence our interpretations or conclusions."

This volume covers the march of events in the exciting and critical period from September, 1940, when Japan signed the Tripartite Pact with Germany and Italy, until the Japanese attack on Pearl Harbor on December 7, 1941.

The authors conclude that the United States was forced into World War II by Japan and find that there is "no evidence whatsoever to support the thesis that the President or any other responsible American official courted a Japanese attack on the Pearl

Harbor base in order to enable them to lead the country into the European War by the Pacific back door."

Furthermore, they are convinced that

the dimensions of America's stake in the outcome [of the war in Europe] had been measured by its Government and by its citizens over a period of more than two years. The significance of each momentous step taken along the road which from the start so many believed destiny would compel the country to follow had been debated in Congress, over the air, in the press, and from the platform. Whatever, therefore, the final judgment on the wisdom of America's involvement in the global war, the indictment or the vindication must encompass the whole American people.



This book is certain to receive wide acclaim because of its excellence. It is such sound scholarship and is so meticulously and carefully written that there is room only for minor criticisms. For example, is it true that "Ever since the outbreak of the war in Europe, and indeed before it, most Americans had contemplated with resignation the day when the United States would join in hostilities against the Axis powers"? Another flaw to which some will object is the rather frequent resort to conjecture in the absence of official records in regard to various meetings. Finally, although the authors say that "it remains inexplicable that responsible American military authorities should have been taken so completely by surprise [at Pearl Harbor]," they avoid discussion of American responsibility for the military disaster on December 7th, 1941 on the grounds that "it constitutes a complicated and highly technical problem beyond the competence of the present authors to judge and, unless new evidence comes to light, beyond the scope of a study of American policy." This point of view is, of course, open to prudent doubt.

THOMAS H. D. MAHONEY

But is it science?

SEXUAL BEHAVIOR IN THE HUMAN FEMALE

By A. C. Kinsey, W. B. Pomeroy, C. E. Martin and P. H. Gebhard. Saunders. 842p. \$8

After considerable thought, it is my contention that this volume is not a scientific work. Let me explain. Science is a process of ascertaining the order of events in nature by repeated observations under controlled conditions with the view to predicting the future.

The present book by Dr. Kinsey and associates makes use of the method of the public-opinion polls. The work is garnished with impressive statistical treatment of the results, but all the statistics in the world cannot make scientific the essentially uncontrollable interview method of gathering information. The book reports the results of a limited sociological survey; it gives the history of sexual behavior in a group of women willing to talk about these matters to four strangers; but it is not science as the term is used today.

Many of the "shocking" aspects of the book result from misinterpretation and improper emphasis given to the results by popular writers in various "slick" magazines. Blame for this unfortunate situation must be laid at the doors of Kinsey and Saunders, who as senior author and publisher respectively, chose to publicize this "scientific" contribution in a most peculiar manner. The release of the book for popular summarization before date of publication was inexcusable. It leads to the obvious conclusion that all concerned wished to capitalize on sex sensation, despite the pious protests that they merely want to inform an ignorant public.

The first part of the book (three chapters) gives the background of the project, the method used, and the limitations of the results. On page 36 it is admitted that the generalizations are least likely to apply to: all Catholics, devout Jews, people over 50, people with grade-school education, people with high-school education, previously married women, laboring groups, country-folk, and most of the U. S. west of the Mississippi! The second part (ten chapters) reports the results of interviews of 5,940 females concerning their most intimate sexual habits. The final part (five chapters) discusses the anatomy, physiology, psychology, neural mechanisms and hormones involved in sexual activity. It presents a new and well-done review of the published information on the subject.

A point of interest to Catholics is the conclusion that the most important factor influencing sexual behavior in women is the level of religious activity. Devout Catholics, Jews, and Protestants show a remarkably lower incidence of masturbation, premarital intercourse, extramarital intercourse and homosexual experiences than do non-religious or luke-warm individuals. These findings lend strong support to the Church's contention that mere sex information is of no avail in assuring the moral behavior of people. Coupled with information, there must be a thorough grounding in the moral principles of sexual activity.

As an example of the results, the accumulative incidence of extramarital intercourse reaches a maximum of 26 per cent at age 40. This means that if all the women in the sample who ever were unfaithful are lumped together, regardless of when or how many times, we still find that 74 per cent are faithful to their husbands. But if we take the total number misbehaving in any given five-year period, the maximum of unfaithfulness is 17 per cent, that is to say, over 80 per cent of the women sampled were not guilty of adultery.

This is not a pornographic book; but if the average reader buys a copy, he will be foolish. The book will have value only to the clergy who will get some idea of deficient areas in teaching about sexual morality; to professional men who can use it in formulating further studies of a scientific nature; and possibly to law-enforcing officers as an indication of what areas need revised policing and legislation.

CHARLES C. WILBER

THE SPIRITUALITY OF ST. IGNATIUS OF LOYOLA: An Account of its historical development

By Hugo Rahner, S.J. Translated by Francis John Smith, S.J. Newman. 142p. \$2.75

This is a penetrating excursion into "the psychology of the saints." One of the controversial figures of history, Ignatius of Loyola has been appraised, analyzed and interpreted hundreds of times by friend and foe. He has been oversimplified as a soldier turned saint who simply translated the methods and mentality of militarism to mysticism; as a pedestrian logician in the field of prayer who suffocated the soul with scaffolding and attempted to reduce vision to a blueprint; or simply as a schemer with a dream of world conquest, the power and secret of whose dream has been the subject of a book almost as erudite as it is inaccurate.

Fr. Rahner lets his sources speak for themselves. Skilfully he indicates the

environmental factors which moulded Ignatius' mind, the ascetical and mystical legacy to which he was heir and the personal fusion of these elements, under God and grace, into the organic progression of meditations which is the *Spiritual Exercises*.

The author seems at no time to exceed his evidence or tailor his thesis, and the result is a study which gives one not only a better understanding of Ignatius, the Jesuits and the Church they serve, but wonderful insights also into the length, depth, breadth and height of the human spirit itself. In a day when Thomas Merton has created a large reading public for books about prayer and sanctity this work should be of general interest.

WILLIAM A. DONAGHY, S.J.

FEAR GOD AND DREAD NOUGHT: Lord Fisher, 1854-1904

By Arthur J. Marder. Vol. I. Harvard. 377p. \$5.50

PORTRAIT OF AN ADMIRAL: Sir Herbert Richmond

By Arthur J. Marder. Harvard. 407p. \$6

Having inherited the trident of the sea, we must find guidance in the history of the Royal Navy for our own use of fleets. Unimaginative imitation will not result if we pay heed to such careful studies as those by Prof. Marder, who teaches history at the University of Hawaii.

Marder has devoted himself to the critical period of the Royal Navy when the Kaiser laid down the gage of battle. Twentieth-century technology had galloped roughshod through the traditional means of waging war at sea. Professional naval officers could scarcely keep pace with the flow of new weapons and techniques. Lord Fisher was the senior admiral of the generation which had to make key decisions. Sir Herbert Richmond was the outstanding admiral of the generation which decided that their elders had in too many instances made quick decisions.

We face a similar revolution in the atomic air age. We have Fishers and Richmonds, the doers who can think and the thinkers who can do. Prof. Marder's picture of Lord Fisher is as yet incomplete, but to date his study indicates that Fisher was often disposed to act first and to reflect later. We would seem to have more need of Richmonds, who prefer not to invest public funds in a weapons system until strategy and tactics have been devised. As often as not, the Fisher method of operation resulted in the production of

naval items whose use was negligible in comparison to cost—his battle cruisers, for example, which were too weak to stand up to battleships and too strong to devote to cruiser warfare.

Richmond seems to have been the Mahan of his service, albeit more concise in statement and accurate in fact. He had high moral courage and this was perhaps his undoing, for when he thought he was right, he did not mind if the person he was calling wrong was the redoubtable Jack Fisher himself. Fisher had his virtues, but passivity in the face of criticism was not one of them, and Richmond ended up in the Siberias of naval assignments. Even if Fisher had been a little more tolerant, Richmond's career would still have been blighted, because he was very outspoken about an amateur strategist named Winston Churchill, who happened to be First Lord of the Admiralty at the time.

Marder has completed his study of gallant Sir Herbert Richmond, who, though he died in 1946, will live long as a sound teacher of sound strategy and tactics. The study of Jack Fisher remains to be finished and we await the ensuing volumes with great interest. The American navy is indebted to Prof. Marder and his excellent work.

R. W. DALY

EUSEBIUS PAMPHILI, ECCLESIASTICAL HISTORY, BOOKS 1-5

Translated by Roy Deferrari. Fathers of the Church. 347p. \$4.50

At the outbreak of the Arian heresy, when "the Father of Church History" flourished, there were, as Dr. Deferrari puts it in his Introduction, "at least forty contemporaries bearing the same name." Getting the right Eusebius was like getting the right Sullivan in Boston. Our author is generally known as Eusebius (Bishop) of Caesarea, or Eusebius (Disciple) of Pamphilus, a famous martyr.

Getting the right Eusebius is one thing, and getting Eusebius right is a different and difficult matter. Besides bearing a world-reputation for learning among the Christians, he was a close friend of Constantine's and wielded great influence with him. On the other hand, he was closely linked with the group of malcontents, friends of Arius and scheming against orthodoxy and Athanasius. All that this editor wishes to claim for him is this: "... possibly ignorant of their plots, our Eusebius was certainly used as a tool by more unscrupulous and violent followers of Arius, and he must certainly bear the blame of complying too easily with their actions" (p.13).

But the present volume is not at all controversial or argumentative. Euse-

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bius, a prolific writer in other fields also, had early set himself the task of giving a documentary account of the rise and spread of Christianity. Eight of its nine books (five are here translated) were finished prior to the Edict of Toleration.

Most of the precious data Eusebius preserved by embodying them in his pages have come down in no other way. The result is that for all time to come, the Christian story for the Ante-Nicene period will derive mostly from his pages. Eusebius' faults can be easily forgiven for this account of our origins.

No study on Eusebius from a Catholic viewpoint has been heretofore available. **GERALD ELLARD, S.J.**

IRELAND AND THE IRISH

By Charles Duff. Putnam. 288p. \$4.50

Hobbled by a rather tastelessly designed jacket and misleading blurb, this volume has much to recommend it to both students and travel-minded laymen. Mr. Duff has drawn upon a sophisticated battery of worldly experience and lively erudition to produce a book full of surprises and distinctive wit.

The first half is devoted to a compact sketch of Irish history and folklore, with a healthy emphasis on Ireland's persistent cultural tradition. Tourists careful with their cash and time will discover the second half to be eminently practical. The author has partitioned Ireland into areas around "Convenient Centres," from which one can visit points of interest and yet return conveniently for dependable food and lodging. He shows a lively appreciation of reality when he discusses street names, pubs and publicans, the mummies of St. Michans, Tundale's "invention" of purgatory, and a Corkman's influence on Karl Marx.

Equipped with a strongly developed literary consciousness, the author (who knew Joyce, AE and Moore) constantly relates men of letters to the locales they made famous.

Mr. Duff's unwavering theme is that there should be no racial distinction between the Old Irish and Anglo-Irish, in view of an historical affinity in terms of culture and temperament. He rightly stresses the valid contribution of Anglo-Irishmen such as Burke, Swift, Sheridan and Shaw to Ireland's rich literary heritage.

In seeking to unearth dominant traits of Irish character, he examines history and folklore from a cosmopolitan point of view. Singled out are the Irishman's mercurial individualism, puritanical morality, pryotechnic con-

versational skill and mirth akin to melancholy. Major flaws in his analysis include his total omission of Catholicism as a long-term influence on Irish life, and a corresponding fondness for discovering pagan traits. Puck's Fair at Killorglin is scant evidence for the conclusions he draws.

P. F. GAVAGHAN

A LADY AT BAY

By Edgar Maass. Scribner. 309p. \$3.50

Here is a murder mystery which happens to be the true story of the life of the Marquise Marie-Madeleine d'Aubray de Brinvilliers, a beautiful woman, a member of Louis XIV's court, who poisoned her own father and her two brothers.

The story is told in four sections by Lieutenant Desgrez of the Paris police, who was convinced of her guilt even before he had proof. The last portion of the book—an objective description of the murder trial before the Parliament in Paris—is reminiscent of the trial of Jeanne d'Arc, and there are many analogies which might be drawn between the saint and the sinner.

The author's scholarship cannot be questioned. Though the incongruity of idiomatic modern English in a seventeenth-century setting is sometimes marked, the realism of the book's historical characters is well established. The Marquise lends herself to a unique psychological study, while the evolution of her spiritual life from murder to recognition of her guilt and confession is one of the most moving accounts I have ever read in a novel. As a picture of seventeenth-century court life and intrigue, this translation by Richard and Clara Winston from the original German is living history.

PIERRE COURTINES

THE NAMES OF JESUS

By Vincent Taylor. St. Martin's Press. 179p. \$3

It is so obvious and excellent a thing that the indefatigable principal of Wesley College, Leeds, has tried to do in this his latest book, that one marvels at its not having been attempted, at least with similar amplitude and singleness of purpose, long before this.

Forty-two biblical names and titles of Our Lord are successively considered (all the way from "Jesus" to "The Amen"), with an entire meticulous and learned chapter devoted to each. The results are singularly impressive and informative, and defy brief synopsis.

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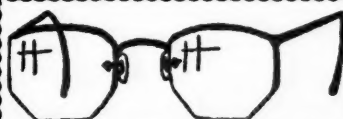
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The occasional defects of Dr. Taylor's exegetical method, often pointed out in the past by even his warmest admirers, are again manifest here: excessive recourse to supposed "community influences" in explaining the presence of one or other New Testament concept; the somewhat arbitrary discussion of individual passages in the light of unknown, more primitive, documents; and so on. Yet they are of considerably less consequence here than they may have been in his previous works. For here it is primarily a philological task he is performing, and the literary methodology that has long characterized him is, by the very nature of things, basically irrelevant and able to affect the validity of his primary conclusions very little or not at all.

Of course to say, as Dr. Taylor does, that "the question, who Jesus is, is approached best by considering how men named Him, for it is by His names that He is revealed and known," is surely an excessive simplification. But most readers will be content to dismiss such a statement as exaggeration born of the author's understandable enthusiasm for his fascinating subject, and will be grateful to him for having brought forward so many good things in so small a book.

ELMER O'BRIEN, S.J.

THE NARROWS

By Ann Petry. Houghton Mifflin. 428p. \$3.95

A more highfalutin, but quite as appropriate, title for this story of illicit love between a rich white woman and a young Negro might well be "The Fall of the House of Treadway." Reflecting on the sordid web of deception and frustration in which Camilo Treadway and Link Williams get themselves tangled, a misogynist could point to the eventual tragedy as a conspicuous example of the disaster that is likely to follow when a family heri-

tage descends to women. Mrs. Petry could hardly be expected to support that thesis.

Instead, she describes the progress of the liaison against the intricate and changing pattern of race relations. Herself a Negro, Mrs. Petry's portrayal of life on her own side of the color line is authentic, while her butler's-eye view of the white world is at least plausible. Her characters of both colors are skilfully drawn and effectively projected, and their motives are valid in a society in which the ideas of Bertrand Russell are more familiar than those of St. Paul. Although Link and Camilo had been born at opposite poles of society—she rich, he poor; she white, he black—both came of age in an era that accepts romantic love as its own best reason for existing. You are in love and nothing else matters. You ask no questions of your lover, or your conscience. Gather rosebuds while you may, hoping the roses will not quickly wither.

Still, the lovers have a vague feeling that there are higher values in life, something more important than a feverish pursuit of happiness. It is Link's basic integrity, his refusal to accept the status of a kept man, that catapults them toward ruin. With more dross in his nature he could have delayed their doom.

Several minor characters are as deftly etched as figures in a steel engraving. Most expertly carved, perhaps, is Abbie Crunch, Link's foster mother, stanch in her Puritanism but, nearing seventy, wise in the ways of old women. Ruminating on an experience of her crony, Frances Jackson, another sharply chiseled secondary character, she thinks: "Frances hears the word Irish and thinks of her father and hears the word nigger. I hear the word Irish and I think of a cathedral and the quiet of it, the flickering light of the votive candles, the magnificence of the altar, and I see Irishwomen, strong in their faith, holding a family together."

There is shrewd observation in Mrs.

Petry's story, and humor and occasional irony. In the closing chapters, however, the narrative becomes melodramatic and implausible, not to say improbable. Though the incidents could easily be documented, they too closely resemble that phase of life that can afford to be stranger than fiction. Most of the way, however, *The Narrows* is conspicuously superior to *The Street*, the first and most successful of the author's earlier efforts.

THEOPHILUS LEWIS

THE ADVENTURES OF AN ANGEL

By Richard L. Rooney, S.J. Ave Maria Press. 164p. \$2.50

A guardian angel must lead a very lively and colorful existence, to judge by the adventures of Darriel, the celestial hero of this little volume. In fact Darriel is very human in his angelic ways. He counsels, manipulates, approves, cautions and cheers.

In a series of forty-eight short vignettes, he is on guard beside a charwoman, a taxi driver, lazy students, a bride, a waiter, a stewardess (aptly dubbed St. Mary of the Airways) and many others. Indeed our versatile Darriel relieves St. Anthony occasionally, to aid him in the never-ending search for lost or misplaced articles.

With subtle humor and delicate reverence, the author has personalized in a very attractive way what we strongly believe in but rarely think of—our guardian angels.

FRANCIS GRIFFIN

SHEPHERD'S TARTAN

By Sister Mary Jean Dorcy, O.P. Sheed & Ward. 179p. \$2.50

Shepherd's Tartan is a collection of related essays whose purpose it is to clarify to laymen the facts of conventual life. In the preface of her book, Sister Mary Jean Dorcy states:

From Maria Monk on down, horrible revelations have sold much better than truth, and, to judge from some of the things still getting into print, have not lost their appeal. In view of this, Sheed and Ward felt there was an opening for a book about the convent written by someone who actually lived in one.

Sister Mary Jean goes on to say that she is not a fugitive from her [Dominican] community; and, with eighteen years of convent life behind her, she writes an authoritative and a very readable book.

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coco, let me emphasize that *Shepherd's Tartan* is written with all the humor and ease of style demanded of informal essays today. In fact, this collection has the flavor of James Thurber in the hilarious juxtaposition of incongruities. In addition, there is an unusually excellent combination of the serious and the comic. Sister Mary Jean's quotations from and references to both Church history and the classics of religious writing make her essays as scholarly as they are humorous.

Two essays, "Blueprint" and "The Heart Would Go to Walsingham," the last two of the collection, are formal essays on Catholic devotion to the Blessed Virgin. These seem inspired and are exquisite in style and truly edifying. If they are not lost in the shuffle, they should eventually find their place among the classics of Marian literature.

There are at least two essays of the group, "Poor Bandaged Children of Eve" and "Fourth Dimensions," that have only a vague bearing on the general theme of the book; and while they are well-written, they break the unity of the collection. It is this reviewer's belief, too, that *Shepherd's Tartan* realizes its greatest success as entertainment, the persistent humor of the book all but blocking out the original purpose of dispelling some of the blatant ignorance about women in convents.

LYDIA C. GIGLIO

THE DARK ISLAND

By Henry Treece. Random House. 312p. \$3

To the several novels which have explored the early history of Britain, add this which goes back further than any I have come across up to now. The island which is Britain is dark enough during the years 33 to 56 A.D., the period covered in this grimly tragic story of Roman conquest of the Gaul and Celt in the reign of Claudius.

Whether, as the author proposes, it is historically proven that the Belgae had established kingdoms there from their continental holdings, I am not prepared to say. It is likely or at least possible. But Mr. Treece, a British poet and editor, makes his tale of the undoing of Caradoc (Caractacus, in more usual spelling) and Gwyndoc a continually interesting and credible one. And the tragedy is, as classic tragedy should be, relentless and inevitable.

When Cunobelin (Cymbeline) dies, his sons Caradoc and Reged succeed jointly as heirs to the Belgic kingdom, centered in Camulodun (Colchester). But Reged falls, with a great many of the tribesmen, in the fierce battle with

the Roman invaders that ends in a rout for the Belgae and is the beginning of the end of their power. Caradoc leads the remnants of his people westward, seeking to rally support. Gwyndoc follows, as a friend of the blood royal, but under the jealousy of the princely twins Beddyr and Morag. They are captured by the Silures. Gwyndoc is separated from his friend and liege lord by suspicion of treachery and joins Madoc.

In a final battle within sight of Madoc's house, Caradoc is made captive and the last of the Belgic power completely broken. Gwyndoc goes berserk and is taken as a slave by the queen of Brigantes, cruel Cartimandua. How he and Beddyr and Morag, in their separate ways, try to avenge the defeat of the Belgae and the submission of other tribes to Rome makes an unusually absorbing and colorful story of barbaric Britain, dark with paganism under the Druids.

R. F. GRADY

A FAIR WIND HOME

By Ruth Moore. Morrow. 312p. \$3.50

This is a pleasant book—not world-shaking, certainly not replete with messages, but then it would be a terrible strain were every novel to have the shattering impact that so many try to achieve.

This is a story, slightly improbable, of pre-Revolutionary New England. There are pirates and properly conducted people; there are skulduggery and honesty. It is the story of the innocent bystander who, try as he will, cannot remain such. It is the story of what can happen to brotherly love between a good man who thinks he is weak and a bad man who thinks he is strong.

The telling is from the point of view of Nate Ellis, and the language is colloquial and contracted. There are few attempts at descriptive flights—brevity (but not paucity) of language is the keynote. Despite this there is a stylistic looseness, at first annoying but ultimately satisfactory, fitting the characters well. Perhaps the best non-dialog bits are the descriptions of the boats and ships.

There is some attempt at presenting psychological explanations for the thoughts and acts of the characters. This is the weakest point. These explanations are very basic, and for today's readers, unnecessary. They have a tendency to read like so much padding.

However, this is minor, and Miss Moore has written a pleasant novel—one which, keeping in mind the style, will make good reading aloud.

MOLLI UEBELACKER

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Nun in Red China is written in vivid, realistic prose. Her stories of the bravery not only of the Maryknollers but also of the Chinese Christians are illuminated with wisdom, courage and compassion. Here is an arresting and shocking human document which not only relates to a present-day tragedy but also tells of the courage of women of all times who have chosen to spread the Gospel abroad.

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CHARLES C. WILBER is assistant chief of the Applied Physiology Branch at the Army Chemical Center, Maryland.

REV. WILLIAM A. DONAGHY, S.J., is Superior of Campion Hall, North Andover, Mass.

R. W. DALY is assistant professor in the English, History and Government Department at the U. S. Naval Academy.

REV. GERALD ELLARD, S.J., teaches liturgical theology and Church history at St. Mary's College, Kansas.

PAUL F. GAVAGHAN is on public relations assignment at the General Electric Chemical Division, Pittsfield, Mass.

PIERRE COURTINES is associate professor in the department of Romance Languages, Queens College, Flushing, N. Y.

THE WORD

"And his servants went out into the streets, where they mustered all they could find, rogues and honest men together; and so the wedding had its full tale of guests." (Matt. 22:10; Gospel for the 19th Sunday after Pentecost.)

Again we meet, in a Sunday Gospel, one of those unexpected and unexplainable repetitions with which Holy Mother Church occasionally reminds us that novelty is not a major objective in the spiritual life. In a way, the reappearance of that parable which occurred on the second Sunday after Pentecost is not surprising, for our divine Lord used no symbol more frequently than that of the great banquet or de luxe dinner. The feast represents the Church, as our Saviour declares from the outset; and we will confine our present attention to the somewhat disturbing assertion of Christ that at the banquet-board of the one, holy, catholic and apostolic Church and in the same very Roman dining-hall, good men and bad will bench side by side. In the Church on earth, says our Lord quite calmly, we shall find rogues and honest men together. The real point is not merely to get in to the feast of faith; it is to be

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It is instructive to reflect on the evolution which most Catholics must go through in their deepest and truest interior attitude toward the Church. We all begin by reading Paul quite literally: in the Bride of Christ on earth there is neither spot nor wrinkle. So we unthinkingly assume all heads of organizations are inhumanly free from the least human frailty whatever, that no sister might possibly enjoy a bottle of beer, that all priests must be slaves to duty twenty-four hours a day, seven days a week, that all Catholic teachers are paragons of learning, patience and the communication arts.

A tender, if somewhat vacuous period, this; it might be called the honeymoon of the Catholic with the Catholic Church. Then ensues the dread event which sooner or later must follow every honeymoon: comes the Great Disillusionment. The Catholic statesman of the Communion breakfast gives signs of cozening the electorate, the pastor gets a little sore when latecomers to Mass insist on standing in the rear of the church, and some Catholic couples take the Church's teaching on marriage cavalierly, indeed. Even the prefect of the Children of Mary shows up at the beach in a strapless bathing-suit and the aged lady who, with good reason,

heads the Bona Mors Society, wildly and disastrously bets two dollars on the favorite in the Kentucky Derby. Soon, in more senses than one, we are ready for our *De Profundis*. We look blankly about our black pit of disillusionment and think despairingly, "Here, indeed, are the Catholic rogues. But where are the Catholic honest men?" Both the holy and the less than holy are there. We see now only the one, now only the other.

There ought to be a third and last stage in the romance between the Catholic and the Catholic Church. The fully evolved Catholic will see quite clearly that the Bride of Christ is still making ready for the final nuptials with her peerless Bridegroom. The Bride is not really beautiful yet: as Christ made her she is perfect in constitution, of course, but with every new generation she begins anew to try to beget in her children the fulness of Christ. It takes time and we have no guarantee of success.

When the sincere Catholic has reached this degree of insight, it only remains for him to be cheerfully patient with his Church until she attains, by trial and sorry error, the fulness of her beauty. While he is waiting, he might himself try his hand at eliminating a few small spots and wrinkles: the ones which he supplies.

VINCENT P. MCCORRY

THEATRE

A RED RAINBOW. Our theatre has an urgent need of playwrights like Myron C. Fagan, author of the patriotic drama currently residing in the Royale. Let us hope, however, that when others of his kind appear they will be more amply endowed with imagination and technical skill. Mr. Fagan, while his intention is beyond reproach, somehow manages to make a controversial subject as boring as the multiplication table.

Mr. Fagan has made a laudable effort to dramatize Communist infiltration in sensitive areas of government and organs of public information. A note in the playbill asserts that the play was written in 1946 at the suggestion of high Washington officials, and that the author was provided with documentary evidence covering all the statements made in the play. It is unfortunate that his friends in Washington did not also provide him with instructions for welding the material into a coherent and trenchant drama.

Written in the form of a melodrama, the play opens with Inspector Scanlon, chief of homicide, quizzing suspects in an effort to unmask a murderer. All the action occurs in the penthouse apartment of the deceased, the most well-deserving corpse seen in the theatre for many years. It is one of those cleverly planned "perfect" crimes, the perpetrators of which always get caught in the third act.

J. Kerrigan Kane, the murdered man, was a newspaper man of fabulous influence, whose syndicated gossip column could make or break a citizen's character. He was also the Kremlin's number one man in America. His keyhole activities have made him privy to the skeleton in practically every closet and he uses his knowledge to force Congressmen and virtually the whole State Department, not to mention people prominent in journalism and the theatre, to acquiesce in treason. He is finally struck down by one of his victims whose motives were both personal and patriotic.

That there is ample factual basis for Mr. Fagan's thesis no one who keeps reasonably abreast of current events will deny. Mr. Fagan, however, has not infused his material with

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By Harold C. Gardiner, S.J.



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—Father Gardiner

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the suspense and significance that would transform it into live theatre. Besides, his sterile dialog is cluttered with innuendos that the Communist conspiracy included everyone who ever advocated such reforms as public housing or had not volunteered personally to punch Stalin in the nose.

The majority of inferior plays, as readers of this column have frequently been informed, are saved from utter ineptitude by efficient acting. In *Red Rainbow*, the acting is as listless as the action is dispirited. Indeed, only one performance, that of Hans Josef Schumm as a persecuted refugee, deserves to be called acting. Louis Kenel designed the setting and Bruce Fagan, who must be a relative of the author, is the producer.

Myron C. Fagan directed his own script, which probably accounts for the failure of the actors to show any interest in their work.

CORONER'S REPORT. Of the four productions that opened up to the date of this writing, three departed from the realm of living plays. Two of them, *The Anna Russell Show* and *Carnival in Flanders*, deserved a longer tenure. *A Pin to See the Peep Show* closed its doors before I could rush down town to the Playhouse with my second-night ticket.

THEOPHILUS LEWIS

FILMS

THE ROBE, filmed in a new process called CinemaScope, represents a calculated and laudable risk on the part of its producers. In striking contrast to Cinerama and the stereoscopic three dimensional movies which came upon the Hollywood scene through the back door and caught the big companies unaware, CinemaScope, which throws a wide-angle image onto a slightly curved screen two-and-one-half times as broad as it is high, is unveiled by a major company (20th Century-Fox) and buttressed by all the resources available to the studio's costliest Technicolor production of the year (announced figure: \$4,500,000) and its filming of a novel which is generally thought to be one of Hollywood's most valuable properties.

The unprecedented popularity of so-called Biblical movies in general and in particular of Lloyd C. Douglas' novel about the Roman soldier who gambled for and won Christ's robe at the foot of the Cross was probably sufficient insurance against financial loss. Nevertheless, at stake in the gamble

with the untested and very possibly unwieldy wide-screen process were the film's artistic quality and its long-range future as well as the prestige and public acceptance of the process itself.

Under the circumstances the finished product is very commendable and one calculated to give pleasure and some little inspiration to the majority of *family* audiences. To be sure, the film is open to the charge that, like most Biblical epics, it is superficial and more concerned with spectacle than with spirituality. And it is not entirely free of the tendency to play down those truths of early Christianity which might offend one or another religious group. Still it makes a sincere effort to focus attention on the fictional but credible story of one pagan's conversion through his highly specialized contact with Christ and to deploy its backgrounds to suggest the impact of Christianity on the civilization of pagan Rome.

Under Henry Koster's direction the picture brings to bear on this two-fold purpose a good deal more simplicity, dignity and good taste than experience with previous films along the same line would lead one to expect. And the CinemaScope technique, while it is constricting enough in some of its close shots to justify its nickname of "mail slot screen," proves to be considerably more flexible than was anticipated and extremely impressive in its panoramic effects.

Concerning the film's religious and historical veracity: one scene, which implies that the Romans were the sole instigators of Christ's crucifixion, is a factual distortion. Its other omissions seem the result of a natural and necessary process of selection and its Christians seem acceptably orthodox.

In the cast Richard Burton, as the Roman nobleman-soldier turned Christian hero, confirms the impression that he is a practically ideal romantic leading man. At the same time Victor Mature, who is usually anything but this department's favorite actor, is remarkably good in the awkward part of the slave who is always one step ahead of his master on the road to conversion and consequently has to convey an inordinate amount of inarticulate anguish and ecstasy. The rest of the players—Jean Simmons as the spirited and ultimately courageous Roman heroine, Michael Rennie as St. Peter, Dean Jagger as a Christian leader with a rather unfortunate mid-western speech and manner and Jay Robinson as Caligula the Emperor who out-Neros Nero—carry off their assignment with sufficient distinction. Altogether the film is a surprisingly felicitous treatment of an inspiring theme.

MOIRA WALSH

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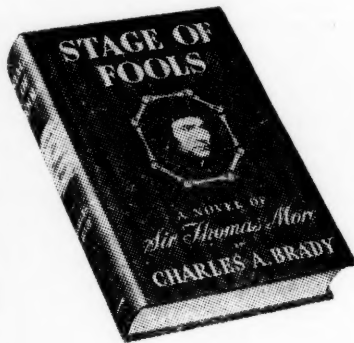
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CORRESPONDENCE

A doctor's views

EDITOR: Just finished reading the article by Gordon George, S.J. (AM. 9/19). . . . Father George seems to fall into the same error as the general public, namely, that machines, gadgets and laboratories are superior to clinical work. We older clinicians had it drummed into us—in a Jesuit school too—that . . . clinical data take precedence in making diagnosis.

The big progress in medicine, I would say, is not in gadgets, etc., but in the use of antibiotics and several other drugs such as the antihistamines, etc. These drugs are used every day and save more health and lives than all the iron lungs and machinery.

THEODORE STUCKART, M.D.
Stayton, Oregon

The role of the FBI?

EDITOR: In the 9/19 issue of AMERICA under the heading of "The FBI and States' Rights" appear the following paragraphs:

One day early last month an organizer for the United Mine Workers named Charlie Vermillion was shot to death while driving along a Kentucky highway. Vermillion died because he persisted in the face of threats in exercising his right under Federal law to persuade mine workers to join a trade union. For exercising the same right, an organizer for the Amalgamated Clothing Workers was "pistol-whipped" last spring near Columbus, Miss., and warned that if he reported the beating he would be killed.

Incidents like these—and there have been a number of others—make one wonder what led such experienced public officials as Governors Battle of Virginia and Fine of Pennsylvania to attack the FBI at the Governors' Conference in Seattle for invading the powers of the States.

I do not know for a fact that "Vermillion died because he persisted in the face of threats in exercising his right under Federal law to persuade mine workers to join a trade union." I am quite sure that the writer of this article does not know this to be a fact. I am further certain that no tribunal in Kentucky has so held. Neither do I know the facts about the Mississippi incident, but in either event there are tribunals in these states to determine them. Confining my remarks to the Kentucky case I point out that if any

one killed a man for "exercising his right under Federal law to persuade mine workers to join a trade union" the laws of Kentucky provide a penalty and a place to determine the question of his guilt or innocence. That jurisdiction is lodged in the Courts of Kentucky and not in the FBI.

I do not think any fair-minded man would "wonder" why Governors Battle of Virginia and Fine of Pennsylvania pointed out the danger of a super-government by a secret police. I do not think that this is an "attack" on the FBI, or that the FBI should be immune from attack, or criticism. Police departments and state law enforcing agencies generally should be and are responsible to the people of the state which has provided tribunals where persons whose rights have been violated may find redress after an ascertainment of the facts.

I do not agree that a far removed secret police can do a better job.

STEPHENS L. BLAKELY
Covington, Ky.

(The Vermillion case, and other cases of labor violence in recent years, were widely reported in the press as stemming from the resistance of some employers, with community support, to unionization. No one questions the legal competence of State courts to decide murder cases in their jurisdictions. What is questioned, and rightly so, is the efficiency and willingness of some State and local authorities to apprehend and punish violators of civil rights. The FBI has no pretensions to becoming a super-government. It is a police agency concerned, under the Justice Department, with the nation's security and enforcement of Federal laws. In discharging these duties, it is not infringing on States' rights. Under our system of government, citizens are citizens of the United States as well as of their respective States. As such, their rights are a matter of concern to the Department of Justice—and to the FBI. Ed.)

A correspondent has sent us a letter postmarked Somerville, N. J., enclosing \$10 to promote the idea of a Catholic Telephone Information Center as proposed in our issue for Sept. 12. Since we cannot identify the generous benefactor, we hereby thank him very much. The money has been forwarded to Rev. Joseph M. Connors, S.V.D., the author of the proposal. Ed.